GODLY

Meditations

vpon the moſt holy

Sacrament of the

Lordes Supper.

With meane thinges appertainynge to the highe Reuerence of ſoe greate a Myſterie.

In the end.

De Euchariſtia controuerſia, admonitio breuis.

LONDON

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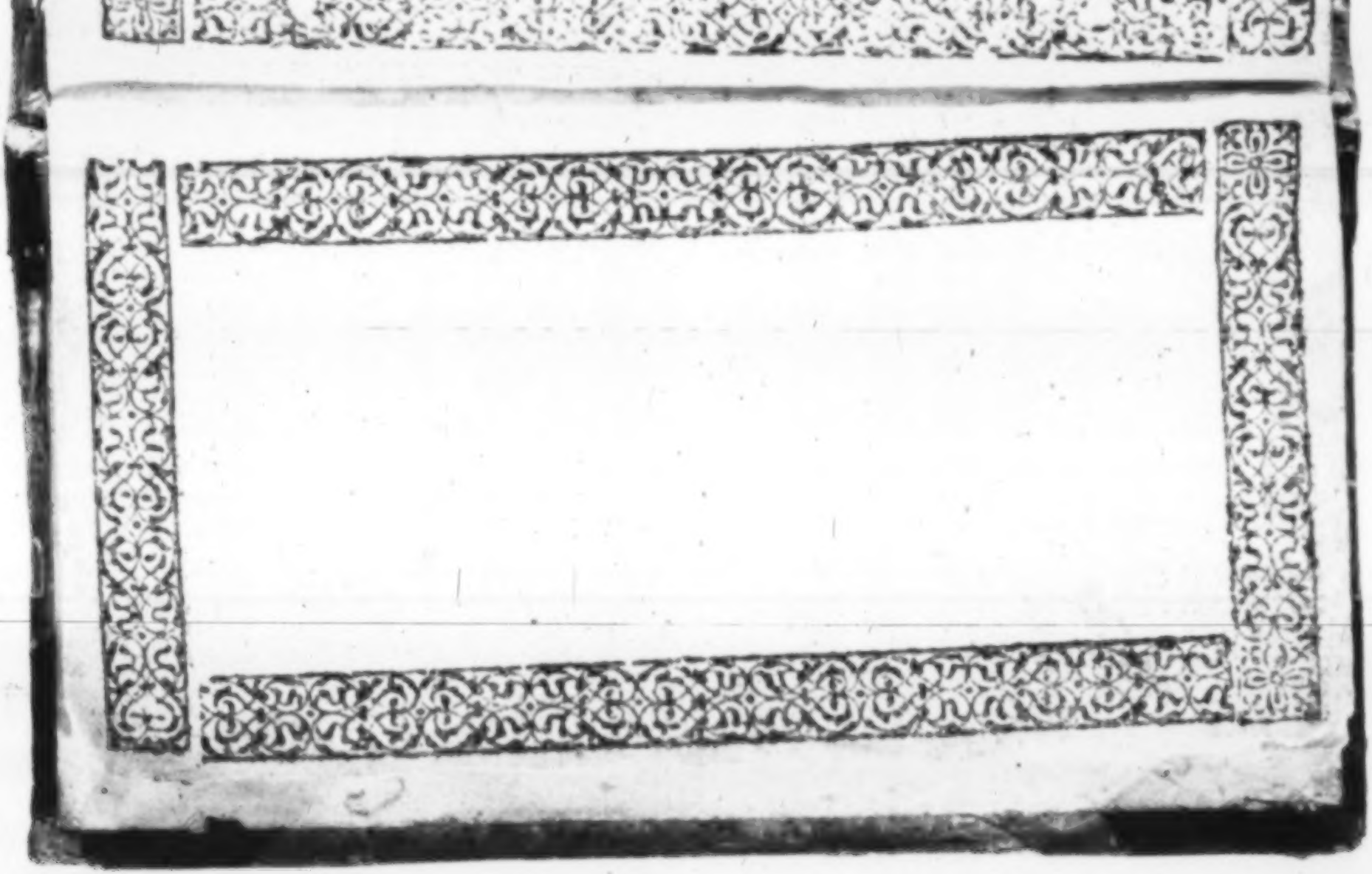


To the vertuous and modeſt Gentlewoman Miſtris *ELIZABETH SOVTHWELL, one of* the Maides of Honor attending vpon the Queenes Maieſtie.

THat deſire you haue to ſerue GOD, in holineſſe of life, and very towardly diſpo-

ſition euen from tender yeares, ſo appliable to vertue & learning, (wherein you may waxe olde by the grace of God,) haue often mooued me, to beſeech him, who hath beganne this good in you, to continue the ſame, euen vnto an aged, and happy ende. For aſſuredly our religious dutie, and reſpectiue deuotion to God, is woorth all the

the worldes dignitie beſide, nay without this, all the dignitie of this worlde is nothing worth. Is not godlineſſe the flower of all our actions? Yes verily. *Do but trie me (ſaith the Lord) if I will not poure out a bleſsing?* *Malach 3.* 10. hath he not ſayd, *I will honor them that honor me.* 1. *Sam.* 2. 30. Et diligentes me diligo, *& I loue them that loue mee, Prou.* 8. 17?

The Epiſtle

To exerciſe your deuotionate duetie to God, ſo often, (and therefore often) as you prepare your ſelfe vnto the Bleſſed Sacramente (that high miſterie of humane ſaluation) I commend vnto you, the Meditations hereafter following: which Meditations, in part gathered out of the auncient Fathers, & ſome late reuerend writers of this age, as Luc. Penel.

& others tranſlated, augmented, & brought to a methode, I offer withall (as a teſtimonie of my duetiefull regarde towardes you) vnto your ſober and gentle p[a]tronage, wherein, w[h]at is performed you may happily by obſeruinge finde. The occaſion firſt mooving mee to gather ſomewhat tending to deuotion vpon this ſubiecte, I

meane the vſe of the
moſt holy Sacrament
was the neceſsitie I
found, of ſome good
meanes, to ſtirre vp
at times beſeeming
mens beſt, and beſt
diſpoſed conſidera-
tions, towardes the
high miſterie they
had in hand. With
diſcourſe of contro-
uerſie nowe a longe
time, no leſſe learn-
ned, then large writ-
ting, we haue had in
our Engliſh tongue
but

but all this while, we haue not much extant appertayning to the ſubſtance of the miſterie it ſelfe, and our Chriſtian deuotion towardes the ſame.

In the olde Law the Leuites muſt firſt bee ſanctifyed, and then they ſanctifie the people, the prieſts prepare themſelues. and others: but vnto this paſſeouer euerie one with all prepares

himſelfe, for that e-uery one hath a ſoule to ſaue.

God ſaith vnto the people of Iſraell, when your children ſhall ſay vnto you. *Quæ eſt iſta religio, Exod. 12. 16.* What meanes this religion o· what is this ſo-empne obſeruation wee keepe? you ſhall ſ:y vnto them, this is the Lords paſſe-ouer &c. which, as it had a memoriall of a great

great deliueraunce paſt, ſo was it a moſt liuely type and figure of the true paſſe-ouer that was to come, wherein the bloud of that moſt innocent Lambe of God, that tooke away the ſinnes of the world, was in loue, ſhedde, for the redemption of vs all. And therefore, of all in generall may that of Ezechiath, 2. Cron. 30. bee well inferred. *The*

Lord be merciſull vnto them, that prepare thẽ-ſelues heereunto &c. And to your leife (moſt vertuous gentlewoman) I may more properly apply the ſame in particular, the Lord euermore bee merciſull vnto you, in preparing your whole hart to keepe this Paſſeouer, vnto the Lord your God, who, of his infinite mercy, graunt you a proſperous

rous courſe of life, for the time preſent, and for the time to come, life euerlaſting.

Yours in all humble manner

Chriſtopher Sutton

A preface to the Christian Reader.

IN perusinge the controuersies of these times (good Christian Reader) with a minde desirous afterwarde to satisfie the honest Christian, in some questions, (wherein without question, wee are mistaken, and are not accordinge to right, rightlye vnderstoode) in perusinge these controuersies, I saye (to speake a plaine truth as in the sight of God) I founde them in both sides soe full of inueterate dis-

courſes, as I was then ſorie to reade, and am now loath to mention. But amongeſt other enteringe into the controuerſie of the holy Sacrament, mee thought I was entred into a tempeſtuous Sea of all contention, for there I ſawe moſt vnnaturall bitternesſe amongeſt Christians, ſciſmes in the church, factions in common wealthes, all toſſinge, and turmoyling about this ſacred misterie, as is wonderfull to conſider.

2 I begamne at firſt to admire the patience of God, to ſee this heauenlye

leagne

leagne of humane ſalvation, leaſt vnto the worlde by him who did redeeme the worlde, as a ſeale of mercie, as a pledge of peace and loue betweene God, and man, to becomme by the contentions humors of manye a verye ſubiecte for all diſſention.

5 At the beholdinge heereof, might not the prophet Ieremie *wish, (did hee liue)* That hee had water enough, and that his heade were euen a fountayne of teares Ieremie: 9: 1? *Did the ſonne of God inſtitute this moſt diuine or-*

dynance.

dinance to exercise our o-
uerrunning fan. si.s, and
not rather to nourish, and
grace our redeemed soules?

4 In that Almighty God
put emmitie betweene the
seede of the woman and
the seede of the serpent,
wee may gather, that as
the seede of the woman
should bee at emmitie with
the seede of the serpent, soe
should it bee at vnitie with
it selfe. Wee haue enemies
enough abroade in the
worlde, though Christians
bee not at variance with
in themselues, and that
which is most to bee lamen-
ted, aboute some principall

pointes of their Christian profession. But of all other, this sacred institution of Christ our Saviour should bee furdest off from the contentious humore of anie, vpon paine and perill of beeinge a worthye receiuer of this soe holy a misterie anie more, and of true obedience to the author thereof, whoe leste this his ordinance not to raise matter of contention, but to continue a ioifull remembrance of his loue in sufferinge and dieinge for the sinnes of the worlde vntill his second appeaarance or commінge againe

in glorie.

There is a farre better, and ſafer courſe then to contend anie longer, if men woulde at laſt ſette themſelues on all partes to followe it, which is, to reuerence the ſonne of God in the vnſearchable miſteries of his wiſdome which are paſt finding out; and not to ſtande weighenge them in the light ſcales and ballance of theire own reaſon, to drawe a vaile ouer them, or ſay with the woman of Samaria Puteus eſt altus: this well is deepe

5 *When wee haue done ſtri-*

ſtrainge, and euen wearied our ſelues in a thouſande difficultues, brought our mindes into a labyrinth of doubtes; to drawe at laſt to an iſſue; the faithfull receiue the Bleſſed Sacrament, well, what doe they receiue, certainlye Chriſt Ieſus, truly, Reallye, to make farther ſcruple is needeleſſe curioſitie, to giue lightlye credence, heere vnto, is in parte incredulitie. What the elementes of breade and wine are in themſelues is one thinge, what they are beeinge now conſecrated to ſo holy a vſe, and receiued of the ſpiri-

tuallye

in glorie.

There is a farre better, and safer course then to contend anie longer, if men woulde at last sette themselues on all partes to followe it, which is, to reuerence the sonne of God in the vnsearchable misteries of his wisdome which are past finding out; and not to stande weyghenge them in the light scales and ballance of theire owne reason, to drawe a vaile ouer them, or say with the woman of Samaria Puteus est altus: this well is deepe

5 *When wee haue done stri-*

ſtrainge, and euen wearied our ſelues in a thouſande difficulties, brought our mindes into a labyrinth of doubtes; to drawe at laſt to an iſſue; the faithfull receiue the Bleſſed Sacrament, well, what doe they receiue, certainlye Chriſt Ieſus, truly, Realye, to make farther ſcruple is needeleſſe curioſitie, to giue lightye credence, heere vnleſs in parte incredulitie. What the elementes of breade and wine are in themſelues is one thinge, what they are beeinge now cõſecrated to ſo holy a vſe, and receiued of the ſpiri-

tuallye

tually minded, as the ſpiri-tuall foode of theire ſoules is an other, what they are (I ſay) Chriſtes owne wordes are ſufficient war-rant for a beeleeuing world vntill the worldes ende. Wherfore to be ouerwa-ted in ſeeking, or doubting how this should bee, is noe waye agreeable to that faith and obedience that beecometh Chriſtians. Rerum ab. ſentium *(ſaith an anci-ent Father)* preſens eſt fides, rerum impoſsi-bilium poſſibilis eſt fides; *of thinges abſent faith is preſent, of thinges impoſſible faith is poſſible.*

Panem

Panem vides, verbum audis, cui potius credis ſenſui vel Chriſto? *thou ſeeſte the breade, thou heareſt the worde to which rather doeſt thou giue credit whether to thy ſenſe or to Chriſt?* cur non potius gaudes quam quæris *why doeſt thou not rather reioyce then queſtion?*

6 *In this caſe, that of the Bleſſed virgin ſpoken of Chriſt at the mariage at* Cana in Galelee *would bee remembred.* Quodcunque dixerit vobis facite: *whatſoeuer hee ſhall ſay vnto you doe*

it; when Sathan ſaide vnto Eue, cur præcepit vobis Deus vt non comederetis *why hath God commaunded you not to eate? had she aunſweared,* Scio quod præcepit, non ſpectat ad me inueſtigare cauſam: quare præcepit: *I know he hath commanded me ſo, to ſeeke a reaſon why, or the cauſe wherefore, I neede not, I ought not, had shee not done farre better? ſome haue ſaith ſaith* S. Auſten *in his 139. Ser.* de tempore, *which haue not arte to defende it or ſkill to shewe a reaſon thereof, hee which*

which hath, is not the faithfuller but a little the learneder.

Wee haue manie thinges in Christianitie offered vnto vs as obiecties of our faith when wee moste holde captiue humane reaſon. Et Deus erat, et homo erat, et mater erat, et virgo erat. *There was a God, and yet a man, a mother and yet a virgine, that it is ſowe knowe it, how, or after what manner this is brought to paſſe, knowe, we cannot. Of thoſe things which may bee knowne,* S. Bernarde *ſpeaking of*

the bleſſed Sacramente ſerm: de cœna Domini, Mira ſunt *ſaith hee* quæ de Sacramento dicuntur fides eſt neceſſaria, ſcientia rationis ſuperuacua, ſcientia ratione et intellectu colligitur, fides ſola authoritate inducitur: *Wonderfull thinges are they which are ſpoken of the Sacrament, heere faith is neceſſarie, needeleſſe is the ſcience of reaſon, this ſcience is gathred by diſcourſe, and the vnderſtanding, faith is brought in by authoritie onely, and going forward, hee addeth,*

hæc

hæc ſunt, quæ expetunt ſimplicem creditorem, arguunt impium diſcuſſorem, credi oportet ſimpliciter, quod intelligi non poteſt vtiliter, nolite quærere quomodo fiat, nolite quęrere vtrum fiat, *theſe thinges require an honable beleeuer, and not an vngodlye diſcuſſer, that which curiouſly may not bee ſought, may bee beeleeued with ſafetie, ſeeke not howe this should bee done, doubte whether it bee done or noe. Wee haue ſcope ſufficient to exerciſe our Chriſtian*

conſideration if wee call to minde the ineffable wiſdome and loue of God, who like a moſt prouident Father was not onelye content to prouide coſtly benefites for his children, but hath alſoe founde out ſoe beehouefull a meane for their participation of the ſame as is this holy misterie.

8 Wee will not aske our phiſition how it ſhall come to paſſe, that this, or that potion, ſhould doe vs good, and ſhoulde wee bee more buſie when Christ him ſelfe doeth minister ſoe precious a receite, ſoe heauenly phiſicke for the health

health of our ſoules, God forbid? they were of the Capernaites *men without faith, and loue in Chriſt who in murmuring manner ſaide* qnomodo poteſt, *how or which way can hee doe this, it was a faithfull and louing diſciple that anſwered,* Tu Domine habes verba vitæ, *Lorde thou haſt the wordes of life.*

10 The people as wee reade in the Goſpell who were cured by our Sauiour, they came not vnto him to know, or enquire by what meane, vertue should proceede from him, it ſuf-

ſiced them to receiue health and therfore without more adoe, they gaue glorie vnto God who had shewed ſuch mercie vnto men.

11 There is both Docta ignorantia *and* indocta ſcientia, *a learned ignorance, and an vnlearned ſcience, the one, when men keepe themſelues within the liſtes and limites of obedience and faith, the other when they neither reſpect, neither harken to the counſell of* the holy Ghoſt, *bee wiſe according to ſobrietie.*

12 Was not the Apoſtles O Altitudo? *O the deapth*

deapth, better then the ſearch of the worlde in ſoe vnſearchable a miſterie where he made ſilence the ſafeſt eloquence?

13 Without all queſtion the church of Rome *hath erred, in medlinge too much with this ſacred miſterie, and troublinge the worlde with a multitude of vnprofitable and endleſſe diſputes about Tranſubſtantiation, and the like, for which, as for there haulſe commmion, lette them shewe there* Accepimus a Domino: *as wee haue receiued from the Lorde, or els wee plain-*

lye tell them, theire plea is not ſufficient in lawe, and will not hold for good.

14 Let the worlde in name of God now iudge of both, which giue greater reuerence to the moſt deuine inſtitution of the Sonne of God, whether they who too buſely talke of changinge the ſubſtance of the elementes into other, or they, who heare conceiue more and with more reuerence then wordes cañe mention. They who ſaye ὑέγα μυστήριον, *this is a greate miſterie, or they who labeure to ſearch out the power and virtue vn*

ſearcha-

ſearchable. In a worde, they who will needes ſette downe a manner howe Chriſt is preſent in the Sacrament, or they whoe acknowledge his preſence there after a manner explicable. 15 All the while our due eſtimation of this ſo high a miſterie is not fully vnderſtood (as I ſuppoſe) of manie, who refuſe our Chriſtian aſſemblies in times beeſeeming. Wee honour the paſſion of Chriſt our Bleſſed Sauiour in this moſt holy ordinance (I truſt) with as dutifull hearts as any chriſtians in the worlde. The beate of

ſome fanciers wee wish it were more temporate, and there zeale more according to knowledge, who euer loue to bee fishinge in troubleſome waters, wee confeſſe that all the deuotion a Christian harte can yealde is noe way anſwearable to the deapth & dignitie hereof.

16 God ſaide vnto Moſes put off thy ſhowes, *for the gromde where thou ſtandeſt is holy grounde, lowe reuerently therefore wee esteeme of this ſacred institution God knoweth, and what wee houlde let men conſider, the*

ſtate

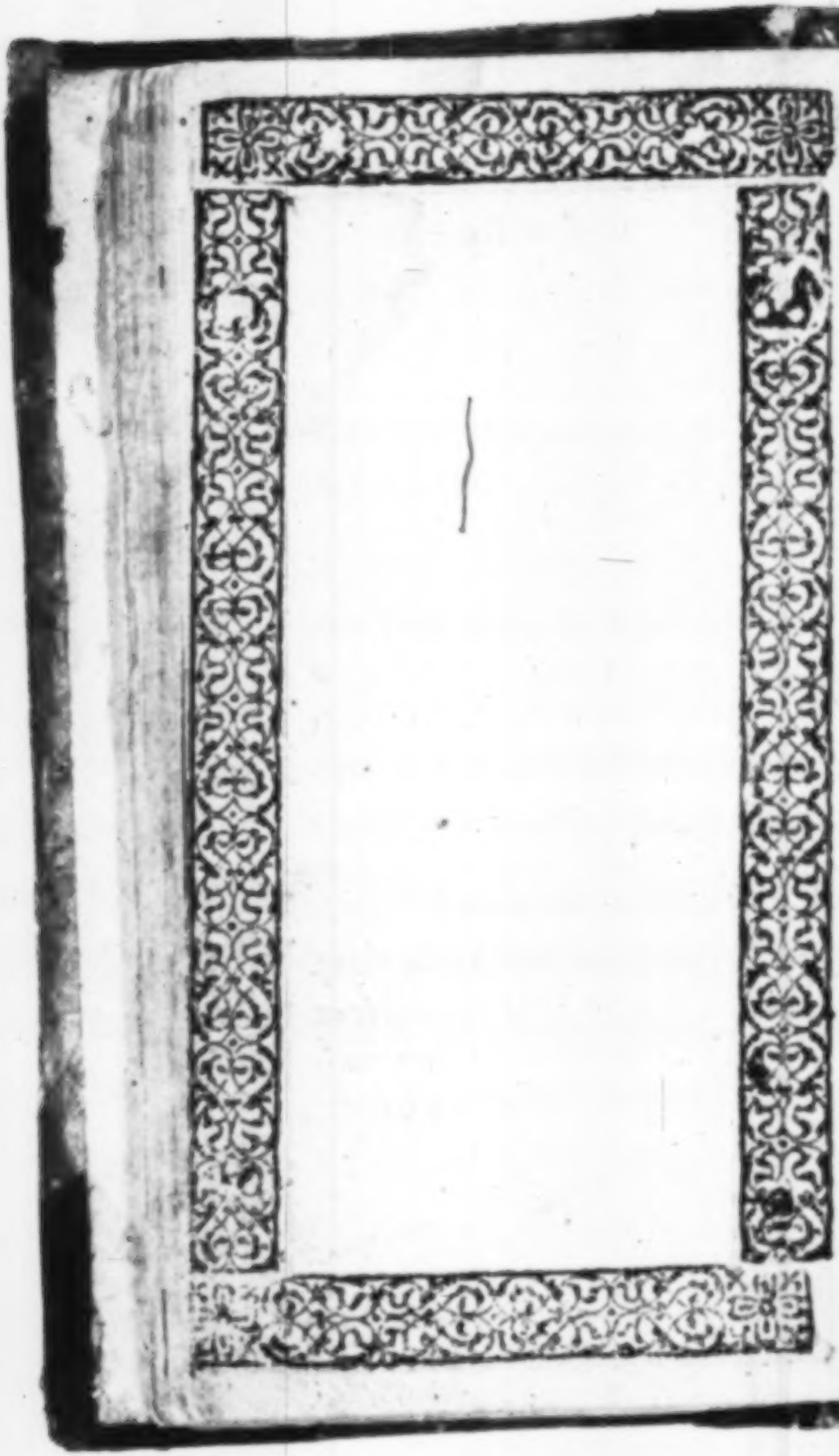
ſtate of the controuerſie it ſelfe is laide downe at the end in a breife admonition to the godly Reader, which admonition (ſome ſpeciall reaſons moouing me thereunto) I haue written in the latine tongue, vnto which I referre the learned: but cheefely I commend vnto euerie honeſt Chriſtian in generall, the tracte it ſelfe, which onelye tendeth to deuotion. For when wee haue all done ſtriuing aboute a hundred difficulties, it muſt bee our deuotion to God that muſt doe vs good in an other worlde.

17 It were to be wished

wee had leſſe contending in matters of controuerſie, which auaile little to godlineſſe, and more ſincere following the actions of Chriſtian pietie, which are much decaied in theſe ſinfull times (wee ſee it too apparantlye beefore our eies) that wee had leſſe queſtioning in generall, & in particular, leſſe curious prying into this Sacred miſterie, and more religious preparing our ſelues to a due and dutifull participation of the ſame; wee may conſider that after all the ſturre about this controuerſie, the deuotion of

moſt

moſt is but Soe, Soe, for the heape of volumes that treate of this ſubiect how they all in a manner tende onely vnto matter of contradiction, wherefore beeſeech wee God to increaſe in vs reuerence more, and more, towardes this moſt holy ordinance of Chriſt Ieſus *his Sonne, that preparing our ſelues dutifully to receiue him in the ſtate of grace, we may be receiued of him vnto the ſtate of glory: To ſit at his table in his Kingdome, to liue with him, and raigne with him.*



The Contents of this *tractle following.*

1

OF the Inſtitution of this moſt holy Sacrament.

2

The firſt Meditation concerning thus Inſtitution with the fruites thereof.

3

Of the loue of Chriſt ſhewed in ordayning this moſt holy Sacrament.

4

The excellencie and woorthynetſe hereof.

5

Of the woonderfull thinges contayned in this Sacrament.

6

The manifold effectes and fruites of this holy Inſtitution.

A Dis-

7
A Dialogue betweene Man, and the Soule.

8
Of the principall cauſes which may moone man to come to this Sacrament.

9
Of frequenting the moſt holy Communion.

10
Of the impedimentes which detaine men from coming thereunto.

11
A Dialogue beetweene the diſtreſſed ſinner, and faith.

12
A Conference betweene the ſoule and faith.

13
Of Remouing the daungerous effectes which hinder the

the worthye receiuing of this moſt holy Sacrament.

14

Of Preparing our ſelues before we come to this moſt holy Sacrament.

15

A Forme of confeſsing our ſelues.

16

An Exhortation vpon theſe words: whence commeth this that my Lorde commeth to mee.

17

A Meditation vppon the wordes of the Centurion *Math. 8. 9 Non ſum dignus vt intres ſub tectum meum* I am not worthye that thou enter vnder my roofe.

18

A Meditation vppon that which followeth *dic verbum*

bum & ſanabitur anima mea, but onelye ſay the worde and my ſoule ſhall liue.

19

A Meditation vppon theſe wordes of Chriſt *Veniam curabo eum*, I will come and heale him.

20

A Meditation vppon that which S. Paule teacheth 1. Cor: 11.

21

A Meditation of the Prodigall Sonne when hee was receiued of his Father.

22

A Meditation for the day we are to communicate in.

23

A Meditation of the hiſtorie of Zacheus Luke. 19. 2

24

An Application of this hiſtorie.

A Medi=

25

A Meditation vppon the wordes of Christ following *Hodie oportet me manere in domo tua* This day I must abide in thy house.

26

A Short forme of confession to bee made in priuat before the receiuinge of the Blessed Sacrament.

27

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28

A Prayer before the holy Communion.

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Certaine

30
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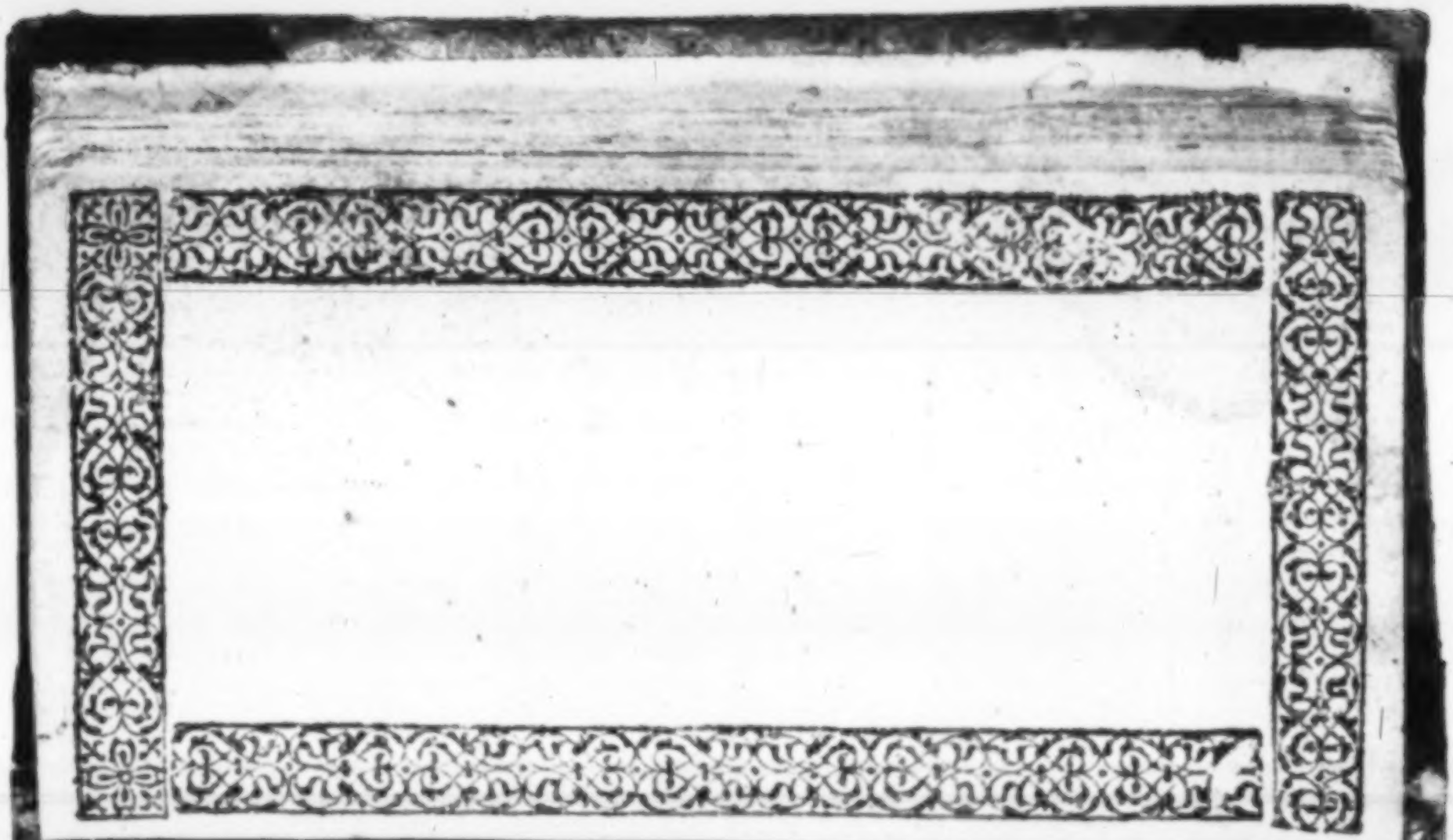
47

An other Dialogue whereein is touched the Doctrine and benefite of the Bleſſed Sacrament.

The end of the Table.



Godly Meditations vpon the most holy Sacrament of the Lordes Supper.

Of the Institution of this most holy Sacrament.

Amongest other parts of diuine worshippe & religious actions of a Christian life, which kindle men in loue and dutie vnto God (for who should haue the fruite but hee that planted the tree) there is none more solemne, more diuine, then is our reuerent accesse to the most holy Sacrament, where wee present our selues beefore God, where, wee honour him in the misterie of humane redemption, where by a spirituall vnion with Christ

him ſelfe wee become partakers of our greateſt good. Faſting humbleth, praier beſeecheth, repentance bewaileth, charitie worketh, faith beleeueth: but the holy Sacrament applieth al to the ſaluation of our ſoules.

2 If any aske (ſaith an auncient Father) the Iewes why they keepe there paſſeouer, all that they will aunſwear is to relate of a bondage in Egipt, of *Pharoe* their oppreſſor, of a *Moyſes* Gods ſeruant theire deliuerer: But if any aske mee which am a Chriſtian of our heauenlye paſſeouer, I can ſhew him, not of *Moyſes* a ſeruant, but of Chriſt Ieſus the only ſonne of God; of a more terrible *Pharoe* the prince of darkeneſſe, of a more wofull bondadge, the ſhaddow of death, and

and laſt of all, of a deliue-rance indeede, by the bloud of that Immaculate Lambe, once offered for the ſinnes of the would. Heb. 9. 28.

2 For our comfortable acceſſe to this moſt holy miſ-terie, wee haue Chriſtes own precept, and his promiſe, *Math. 26. 26. Luke. 22. 19* His precept, *hoc facite* doe this: His promiſe, *hoc eſt corpus meum, hic eſt ſanguis meus*, This is my bodie, which was giuen for you, this is my bloud, which is ſhed for you; as if, heare I offer you the benefite of all my ſuffe-ringes, & leaue you a pledge at parting, of my deereſt loue, *Nouum Teſtamentum*, a new Teſtament, a newe league or couenant, between God, and man, that hee will now thinke vpon your ſinnes

In iuſtice no more.

4 *S. Auſten* in his 118. Epiſtle *Ad Ianuarium* ſaith, our Sauiour deferred the inſtitution of this moſt diuine Sacrament, to the end of his life, as his laſt farewell, that the dignitie and excellencie thereof, might make the more deepe impreſsion in his diſciples hearts, increaſe in them greater loue, and deuotion, after his departure from them.

5 In the 14. and 16. of *Exodus*, God gaue the people of *Iſraell* for the time of theire abode in the wilderneſſe Manna from heauen, which manna, they gathered vntill they came vnto the lande of promiſe: in like manner, ſoe longe as wee remaine in the wilderneſſe of this worlde; wee are gathe-

ringe

ringe this our heauenly manna but when wee come vnto that promiſed *Chanaan*, then neede wee gather Manna, no more.

6 Chriſt our Sauiour when the time drewe neere that hee ſhould bee betrayed and deliuered vp vnto death, hee communeth with his diſciples after this manner *Luk.* 22. 15. I haue earneſtly deſired to eate this paſcouer with you before I ſuffer; In conſecrating the elementes of breade and wine, his praiers went vp to heauen, his benefites remaine with his church heere on earth, the viſible ſignes which hee tooke, and gaue declare two thinges, the one that hee would the morrow followinge make himſelfe an oblation for the redemption of

many vpon the aulter of the Crosse, the other that hee would become vnto the faithfull by this meanes a diuine sustinance for their soules. And thus hee prouideth for himselfe an aulter, for his, a table in both, Gods is the glorie, and mans the benefite.

The first Meditation of this Blessed Institution.

COnsider howe God created the world for man, and man onelye to worshipe his Creator: A most excellent parte of which worshippe, is the holy Sacrament.

2 Consider how the Lord Iesus

Ieſus forſeeinge the good of his church, and the affliction of his Apoſtles, to followe after his paſsion, decreede to leaue vnto them the holy Eucharist, that they might receiue helpe and ſtrength by vertue thereof.

3 Conſider how hee now departing from this life vnto the Father, did inſtitute this beloued Sacrament, that hee might leaue vnto vs, a liuelye remembrance of his paſsion.

4 Conſider how this remembrance is had by a ſpirituall repaſt, that as nurriſhmentes and the bodie nurriſhed become one, ſoe Chriſt, and the faithfull receiuers: And what more heauenly then to become one with the ſonne of God?

5 Conſider Chriſt in his paſsion as a Teſtator his in-

heritance giuen is heauen, his legacies are his graces, the executor is the holy Ghoſt, his teſtament or will, promiſes of life lied downe in his worde, the ſeales are the two Sacraments confirming theſe promiſes

The fruite of this Meditation.

The fruite of this Meditation is this: that euerie one diſpoſe himſelfe with all deuotion to this holy miſterie, that hee leaue all earthly cogitations beneath, as *Abraham* in the 22. of *Geneſis* did his ſeruantes when hee went vp to the mount to doe ſacrifice vnto God.

A Spirituall Soloquie or meditation of the Soule.

O Omnipotent & euerlaſtinge God, make mee, I beeſeech thee, carefull in the performance of this ſoe high a parte of thy moſt holy worſhip. I come Lorde as the ſicke to the Phiſition of life, as an offender to the fountaine of mercie, as the blinde to the light of the eternall ſunne, as the poore and needie to the Lorde of heauen and earth, therefore O Lorde, cure my infirmitie, pardon my offences, lighten my blindnes, enrich my pouertie, graunte that I may reuerēce this heauenly manna with ſuch reue-

tence, and humanitie, with ſuch contrition and deuotion, with ſuch puritie and faith, with ſuch a purpoſe and intent, as is expedient for my ſaluation, and graunt that at laſt I may beehoulde perpetuallye thy beloued ſonne with face reueiled, whome now I receiue in the way by faith onely: who liueth and raigneth with thee for euer and euer Amen.

Of the loue of Chriſt ſhewed in ordaining this moſt holy Sacrament of his laſt Supper.

FOr that this Sacrament is a Sacrament of loue, and leſte vnto vs as the loue of our beloued Sauiour, it is conueni-

ent

ent that to put a way the ſuſpition of ingratitude it be receiued and handled with loue cheefely, ſeeinge wee can requite in no other thing the loue declared in orday-ning this Sacrament ſoe full of loue, then by loue, of which loue God would that wee ſhould diſpoſe, and ſoe change it into what wee ſee moſt pleaſing to him, wher-vpon, as Chriſt- while hee giueth himſelfe to vs for meat, giueth vs a token of his higheſt loue, with his grace with ſoe many merites of his preachings, labores, faſtings, praiers; ſoe wee, when wee giue to God our loue, doe giue him all thinges which wee haue moſt precious, hence it commeth that God doth more eſteeme and that more worthyly too, of

this one loue thē of all other thinges in the world, neither doth hee require anye other thinge of vs. When els wher ſaith, Prouerb: 23. 26: My Sonne giue mee thy hearte, that is to ſay the loue which is thine. When Chriſt our Sauiour humbled himſelfe to bee Baptized of *Iohn* the Baptiſt *Math*: 3. 14: it made *Iohn* more humble himſelfe to Chriſt: his loue ſhoulde wounde our hearts, and make vs loue him who is loue it ſelfe, and this loue of his is manifeſt vnto vs by inſtituting this holy Sacrament.

When *Nathan* the Prophet would ſhew Kinge *Dauid* in the 2 of *Samuell* 12. 3: what loue the poore man bare to that ſheepe which he nouriſhed in his boſome,

hee

hee gaue him ſaith hee of his owne morſels to eate, and of his owne cup to drink: Chriſt to ſhew his loue towardes vs hath giuen vs of his owne breade, and of his owne cup, nay hee hath giuen his owne bodie as breade, his owne bloude as wine for the nurriſhment of our ſoules.

Dauid wondred at the exceeding loue of God 1. *Samuell*: 1. 18: ſaying who am I, O Lord God that thou haſt brought mee to this? Lorde what is earth and aſhes that thou haſt exalted man to this dignitie?

God did highly honour *Ioſua* in that hee made the ſunne to ſtay vntill hee had the victorie, but what honour had it bin, had hee brought it downe from heauen this hath hee done for vs by the

ſonne of righteouſneſſe who exiled himſelfe 33. yeares from the throne of glorie & became the ſonne of mā that wee might bee made the ſonnes of God.

The Second Meditation.

COnſider how in this holy miſterie thou art bounde to loue the guifte, with the giuer: If when the people woulde haue made Chriſt a Kinge *Iohn:* 6. 15: hee had then ſought to requite theire fauour it had not bin ſoe much: but when they gaue him gale to eate, and viniger to drinke, then to leaue this teſtimony of fauour and loue, it was loue without example, had hee beſtowed

beſtowed this ſoe greate gift on the Saintes or Angells it had not bin ſo wonderfull, but beſtowing it on poore ſinners it was moſt admirable.

2 Conſider how great care our Sauior hath ſhewed towards vs in inſtituting this Sacramẽt ſeeing nothing could be giuen more excellent more deere. When hee loued his which were in the world hee loued them vnto the end. *Io: 13* 1.

3 Conſider that Saint *Chryſoſtome* ſaith our Lorde inſtituted this diuine Sacrament that we might be made one with him, for as much as hee is ſuch a meate as doth turne it ſelfe into the worthy receiuer. Soe hereby Chriſt doth drawe vs vnto him with the bondes of loue, and doth

in this guift allure vs to loue him, heate doth turne the nourishmentes into the bodie nourished, the same is done by feruencie of loue in faithfull receiuers.

The fruite of this Meditation.

The fruit of this Meditation is that euerie one meditate of the loue of Christ, say with the Prophet in the *115.* & 11: *Quid rependam*, what shall I giue vnto the Lorde for all the benefites hee hath done vnto mee? I will take the cup of saluation, and call vpon the name of the Lorde.

A Spirituall ſoloquie vpon this meditation.

O Sweete Ieſus could it be that ſuch was thy loue towardes vs, that when thou waſt the King of glorie and creator of all the worlde, thou wouldeſt thy ſelfe bee meate for thine owne creatures. O Loue, thy power is too too great; for I thought ſufficient that which the wiſe man ſpeaketh of thy power: Thy loue is as ſtronge as death. But I ſee much more may bee ſpoken of it for thy arrowes ouercomming heauen doe penetrate the verye loue of God, where death doth not come nor approach, neither ſtaying thy ſelfe heere, thou doeſt fixe this loue in the

the hearte of man, and not onely plucke it away from all thinges created, but euen from it ſelfe.

It was ſufficient that thou waſt giuen to vs for a Lorde and God, in which thinge the Prophet hath placed the bleſſednes: *Pſalm.* 145 16 Bleſſed are the people whoſe God is the Lorde. But loue hath drawne thee to that which the wiſdome of man cannot comprehend, and it remaineth moſt true that thou when thou waſt God of all maieſtie infinite, and immortall wert made man, didſt die and ſuffer for vs.

When I conſider that thou in the ſelfeſame time wherein the ſtreames of thy tribulations did ouerflowe, wherein thy onelye thought conſtrained a blooddie ſweat

our

out of thy bodie, forgetfull of thine owne ſelfe, and all the tormentes which were preparing, waſt carefull of procuring ſuch a meare for vs as might ſtrengthen vs in the ſtate of grace, vntill wee ſee thee in the ſtate of glory, O amiable Ieſu how truly is it written of thy loue in the 8. of the Canticles & 6 verſe. Many waters could not extinguiſh this loue, nor floodes ouerwhelme it, namely many waters of thy paſſion, and floodes of thy greefe, could not withholde thee wherby thou wouldeſt not prouide and impart this ſingular and precious guift for vs, O ſweete Ieſus it had beene enough to call vs brethren when thou wert humbled on earth, but wilt thou ſo call vs in thy throne in heauen?

Math: 25: 50:

The Prophet *Eliſha* in the ſecond of the Kinges 2. 8. greatly eſteemed the cloke of his Maſter *Eliath*, left him at his departure wherewith hee deuided the waters of *Iordane* and paſſed ouer on drie foote: But the Lorde and God of *Eliath* hath left vnto thee not any garment but his moſt ſacred bodie that hee may bee a companion with thee in this labourſome pilgrimage, ſtrength in tribulation, and wholſome foode in a ſpirituall life.

Iudge nowe then howe much thou oughteſt to reuerence him, and with what ardent affectiō receiue him? In the meane time beſeech this benefactor that it happen not vnto thee as vnto the people of

of the Iewes to whome when our Lorde Ieſus had offered himſelfe for theire Maiſter and Captaine they renouncing his doctrine and maſterſhip, keepe ſtill the couering of their eies, and which was worſe ioyned to theire blindnes the ſinne of vnthankfullneſſe.

The excellencie and worthynes of this Sacrament.

MOſt high and ſumptuous is that preparation which wiſedome hath ordained, bountie furniſhed & Chriſt himſelfe with his honourable preſence beautified. This preparation is not as that in times paſſed in the wilderneſſe, or in the moueable Tabernacle of *Moyſes*, or the fixed Temple of *Salomon*

mon but in a great chamber, a large vpper roome, in the moſt ample church diſperſed farre and wide vpon the face of the earth, here Chriſt himſelfe is the giuer and the guift, the feeder and the foode.

It is ſaide of *Ezechiah* in the ſecond of Chronicles 30. that hee kept a paſſeouer and ſuch a paſſeouer as neuer was there any the like before: but much more may be ſaide of Chriſts holy ſupper. Admire not any longer the greatnes of the guift, of the King, *Aſſuerus* in the 4. of *Heſter* after he betrothed vnto him *Heſter* in marriage for thoſe guiftes were earthly and could not giue life and ſpirite, admire rather the precious guift of Chriſt giuen vnto his church after hee ha-

had eſpouſed vnto himſelfe the nature of man whiche guift is heauenly, and of infi ute value, giueth life to ther that worthyly receiue it, ma ny are the nourriſhmentes o the bodie, but this of th ſoule doth exceede them all

The third Meditaton.

COnſider the great excellencie of this holy and heauenly feaſt where Chriſt is receiued, the memory of his death & paſſion recounted the mind fille with grace, and a pledge o future glorie geuen vnto vs.

2 Conſider theſe 5 differences which are betweene

this feaſt and the feaſts of the world.

1 Theſe feaſtes are prophane for in them neither is there holy meate, neither are the ordained for the health of the ſoule, but this feaſt is a ſanctified feaſt, and ordained principally for the health of the ſoule.

2 In the feaſtes of the world there is variety, and by how much the more the varietie is the greater, by ſo much the more is the feaſt commended: in this ſpiritual banquet it is not ſo, wherein Chriſt being infinite containeth in him all perfection and can alone ſatisfie the ſoule.

3 In the feaſtes of the world there is little ſpeach had of death, ſuffering affliction, and tribulations, rather

diſcourſe

diſcourſe is had of matters of pleaſures: but in this feaſt of Chriſt the memoriall of his death and paſsion, his ſufferinges of loue for our ſaluation is remembred.

4 In this banquet the minde is filled with the grace of Chriſt which bringeth ſaluation and the increaſe of heauenly guiftes: but in the banquets of the world, the bodie is repleniſhed with meates that often bring diſeaſes to the bodie and ſpirituall deſtruction to the ſoule.

5 In the feaſtes of the world for the great exceſſe vſed in them they open a way to hell: but this holy feaſt of Chriſt ſetteth open vnto vs the readie way to heauen.

Farther conſiderations of this heauenly banquet.

COnſider how well pleaſing it is to the Lord Ieſus that we do all thoſe things in this his feaſt which gueſtes inuited of the prince to ſome ſolemne preparation, are wont to doe.

1 Firſt, they expect with great deſire the houre of this banquet, and giue theire diligent attendance that they come in decent and ſeemly manner, well adorned.

2 Secondly, they knowing that nothing is more acceptable vnto the prince who inuiteth them, then to feede hartely on the meates prepared, they come with emptie ſtomackes and a deſire to be ſatisfied.

3 Thirdly, they diligently

ly beware that they neither doe or ſpeake any thing which may be offenſiue to the perſon which hath called them.

4 Fourthly, they doe not by and by depart but ſtay awhile and enterchaung familiar conference with the prince at one time praiſing his liberalitie, at on other the magnyficencie of the feaſt.

5 Fiftly, at there departure they yeeld reuerence, & giue humble thankes for the fauour vouchſafed them, acknowledging their bounden durie vnto ſo noble a prince, they offer them ſelues to bee readie at his pleaſure, to performe any ſeruice he ſhall commaund them.

Theſe properties of good and thankfull gueſtes ſhould

much rather be performed in this heauenly feaſt wherunto wee are called by the ſonne of God himſelfe, and therefore we ſhould expect, receiue with ioy: yeeld thankes for this heauenly banquet.

The fruites of theſe conſiderations.

The fruite of theſe conſiderations may be drawne frō a meditatiō the of greatnes, & magnificencie of this ſo holy a miſterie, which greatneſſe may ſtirre vs vp to be thankfull to ſo liberall a Lord who calleth vs to ſo great honour, and beſtoweth ſo many benefites, yet requireth ſo fewe of vs againe.

A Spirituall Soloquie.

TIs no meruell O Lorde if the bountifulnes of thy holy feaſt doe make vs aſtoniſhed, for *Eſaias* in the 25. Chap. of his prophecie forſeeing it many ages before as a picture ſhadowed ouer-ſtood amazed thereat, and ſaith to the praiſe & glory therof: the Lord of hoſts ſhal make to al people on this hil a feaſt of fatlings. *Eſa:* 25. 6: Great ſhall this feaſt be O holy prophet, for that not euerie one but the Lord of hoſtes ſhall ordaine it, and that not to certaine men alone, but to all people of the world, neither in euery place but on a hill, laſtly it ſhall be a feaſt of fatlinges,

yea of the moſt heauenly foode that euer was.

Be glad O holy church for that thou art that holy hill choſen of God for that heauenly banquet, in thee doth ſtand the table prepared, thy deere children are like the oliue branches in the compaſſe thereof.

Ariſe O my ſoule and depart from thy ſelfe forthwith out of this dark vallie, for the lord doth expect thee at his feaſt, not thundring & lightning as he did to ỹ children of *Iſraell* in the 19 of *Exodus*, but he inuiteth thee with louing wordes *Math*: 11. 28: come vnto me all ye that labour and are heauie loden and I will refreſh you. Wee may now goe in ſafetie. That law doth not any longer ſtand in force, hee that toucheth

toucheth the hill ſhall die the death, *Exodus*: 19.23: but rather hee that commeth to the hill and eateth of this Sacrament ſhall liue for euer.

But marke my ſoule that all cannot aſcend to this hill, but only as the kingly Prophet ſpeaketh *Pſalme*: 15.4: the harmleſſe and pure in heart this is the wedding garment *Math*: 22.16: wherwith we ought to be decked at Chriſtes feaſt, otherwiſe wee ſhall heare thoſe terrible wordes: caſt him bound hand foote into vtter darkneſſe.

Woe be to mee O Lord, who like the Prodigall ſonne *Luke* 15.23: by luxurious liuing haue bewraied and torn the garment of innocencie receiued in holy baptiſme woe wretched creature that I am if thou help me not O

Lord I dare not appeare at thy holy feaſt what ſhall I doe? if for my ſinnes I ſhall be refuſed of thee, what ſhall I doe when with ſhame I am forbidden to come without a garment? happily I may ſow mee a garment of leaues as *Adam* did after hee loſt the garment of innocencie giuen him of God, but alas that will little profite mee as it profited *Adam* when he durſt not come into Gods ſight with that garment but hid himſelfe: but if I hide my ſelfe ſhall I not be depriued of thy heauenly and healthſome feaſt.

I turne me therfore to thee O Father of mercie, and I confeſſe that I haue offended thee after that manner that I am no more worthy to bee called thy ſonne, but truſting

to

to thy infinite goodnes I beſeech thee that thou wilt not reſpect my offences but the greatnes of thy mercies. I am not worthy to bee called thy ſonne make mee O Lord as thy meaneſt ſeruant.

Of the wonderfull thinges of this Sacrament.

WOnderfull is God in all his workes, but in non more to bee admired, then in the reuerent Sacrament of the bodie and blood of our Lord, wherein the bleſſed ſonne of God giueth many high miſteries vnto his church.

Amongſt other names of excellencie which the Prophet *Eſay* attributeth to the ſe-

cond perſon in Trinitie, this is one: his name is wonderfull *Eſa. 9. 11.* How truly this is verified in this holy Sacrament may be left vnto the contemplation of faith which is then moſt ſtrong when reaſon ſtands mute.

When as almightie God rained downe Manna amōgſt ỹ people of Iſrael the people being amazed at the ſight therof, ſaide, *Manhu*: that is, what is this? and the thing ſeemed ſo wonderfull that they behōuldīng it truly admirable paſſed ouer as it were vnto vs the firſt word *manhu*, Lord what is this? what is this that the ſonne of God ſhould vndertake the nature of man and after a ſpirituall and heauenly manner be giuen for meate to a new people, to whom all thingēs are

are manifeſt in truth?

What is this? that he which dwelleth in heauen, ſitteth amongſt the quier of Angels, would come into the world and after a wonderfull and admirable manner dwell with the ſonnes of men?

What is this? that the Lord of maieſtie who is of the ſame ſubſtance with the the Father and the holy Ghoſt, will be made one with man and take vp his manſion with him.

What meate is this which doth cleanſe our leproſie, comfort the conſcience, and cure our ſoules?

What is this? what pietie is this? what bowels of mercie are theſe? ſurely the guift is worthie of the giuer. *Salomon* brake out into a certain kind of admiration, ſpeaking of

of the Arke of couenaunt in
he first of Kinges 8. 27. *Er-
rone putandum est quod vere
Deus habitet super terram?
nim cœli & cœlicœlorũ capere
re non possunt quanto minus
l̃nus hæc.* And is it true in
deed that God will abide on
earth whom the heauens, no
the heauens of heauens can
not containe, much lesse this
house? O the deapth of the
wisdome of the most high-
st! thy iudgmentes are past
inding out but should wee
roceede to lift vp our eies
gainst those glistering
beames wherwith the shar
pest Eagle may be dazled o
surely: for then there would
be no end of admiration.
superfluous were it to wade
farre, wee best know God
misteries whē with all thanke
fullnesse wee admire them, &
sin

ſay bleſſed bee God in all his workes.

Saint Chryſoſtome in his 61 Homily to the Preſtes of *Antioch* calleth this Sacrament the miracle of the miſteries of the Chriſtian law, wherein our Sauiour impar teth his bodie and blood therby to declare the deſire wherwith he burneth of vniting himſelfe vnto vs which is proper to them that loue ardently, heere *Sampſons* riddle is ſolued *de comeaēte exiuit cibus de fortī egreſſa eſt dulcedo*, out of the ſtrong come ſweetnes, what is ſtronger then the Lion? what ſweeter then hony? Chriſt is the Lion of the tribe of *Iuda*, hony the ſweetnes of the holy Eucharift.

The fourth Meditation, of the wonderfull thinges of this Sacrament.

Let vs beehoulde with the eies of our faith one of the greateſt workes of God vnder heauen and for this ineſtimable miſterie laud and praiſe his holy name.

2 Let vs with thankfull hartes wonder at the loue of God, who after hee receiued vs into his familie, there placed vs, not as ſeruantes but as ſonnes, and that he might ſhew the part of a carefull father, doth prouide a meane to nourish vs, and not contēt with that, would haue his owne

owne ſonne to inſtitute that meane by the ſpirituall participation of himſelfe.

3 Conſider, the diuine wiſedome of the ſonne of God, who reſpecting our weakneſſe hath conuaied vnto vs his bodie and blood after a diuine & ſpiritual manner, vnder the forms of bread and wine.

4 Conſider, how by this miſticall Communion, occaſion is giuen to exerciſe our faith, and to prepare our ſoules which liue by grace, as our bodies doe by foode.

5 Conſider the high and worthy effect of this heauenly foode, which is not ſo much changed into the ſubſtance of the eater, as it doth rather chang vs to a diuine eſſence, the meate being diuine doth make vs alſo diuine,

uine, O the omnipotent wisdome, and power, & loue of God?

The Fruite.

The fruite of this meditation is to lift vp our selues aboue our selues, and blesse God for this wonderfull benefit, without curious searching, and needlesse questioning after the manner how, but to giue God thankes and bee ashamed rather at our selues that neither the wonderfullnes of his power, nor the greatnes of his benefites, can make vs no more to loue him then wee doe.

The spirituall Soloquie.

O my soule thou art happie which hast prepared for thee

thee ſo wonderfull and ſo high a repaſt as there can bee found none either in heauen or earth more, for in it is cõtained that which the Apoſtle in the 1: & 3. to the *Hebr.* calleth the brightnes of the glory of God, but hidden, that he might heap on thee the more benefits, thou knowſt *Moyſes* deſcending from the mount Sinah on which hee had talked with God, the children of *Iſraell* could not talke with him for the brightnes of his face, wherefore as the Scripture ſaieth he put a couering before his face *Exodus 34. 16.* that all might ſpeake with him, in like ſort our heauenly *Moyſes* hath done, who not content with thy deliuerance from the hard ſeruitude of *Egipt* and ſpirituall *Pharoe*, but that thou ſhouldeſt not bee

bee terrified with the greate brightnes of his glorie, after an ineffable manner doth come vnto thee, and commune with thee. *Iacob ſaid, ſurely God was in this place & I was not aware of it. Gen. 28: 16.*

O wonderfull loue how farre haſt thou gon with my Lord? Iuſt cauſe haſt thou O my ſoule to reioice, and in reioicinge to admire the goodnes of thy bleſſed Saviour: ceaſe to meaſure the greatneſſe of this worke by the weaknes of thine owne vnderſtanding, ſay rather with the Prophet *Pſalme 111 Memoriam facit mirabilium ſuorum*, The mercifull Lord hath made a memoriall of his wonders, he hath giuen meate to them that feare him.

When

When the ſonne of God clothed himſelfe with our nature it was a worke verie admirable, for therein he aſſumed humane nature mortall, and paſsible, but when the faithfull receiue the holy Euchariſt man doth participate a diuine nature immortal,& heauenly: Hence was it ſaid of God, Pſal. *86. 9. Tu es magnus faciens mirabilia,* Lord thou art great and doing wonderfull things.

The manifold effects and fruites of this holy Sacrament.

WEe may remember, which we cannot forget, that as man conſiſteth of ſoule and bodie, ſo doth he alſo leade a twofold life, the one temporall, readie

readie to fall into a thouſand dangers and caſualties. The other ſpirituall, ſubiect to as many and more. The life of the body conſiſteth of the vnion of the Soule with the body. The life of the ſoule conſiſteth of another vnion, with grace in Chriſt. Both theſe, as they haue their defects and caſualties, ſo haue they alſo their remedies and ſuſtentations. For the life naturall, God hath ordained naturall ſuſtenance, for the life ſupernaturall, ſupernaturall nouriſhment, which is this moſt holy Sacrament. But that which at all times is moſt to bee lamented is, whereas the ſpirituall life is farre more excellent then the temporall, notwithſtanding is more regarded and preferred. For what thing doth

not

not a ſicke body doe, to re-couer his health, hee neglecteth all charges and griefes, he eſteemeth nothing of the bitterneſſe of Medecines, he contemneth the ſharpneſſe of paines: the moſt experienced Phiſitions, the beſt preſeruatiues are ſought for, and all for bodily health, which endureth for a little time And are wee ſo carefull for the health of our Soule? would to God we were, then would we repaire with more deuotion, vnto this moſt holy Sacrament, where our ſpirituall life is preſerued and ſtrengthened.

Three things there are ſayth one, neceſſarie for the life of man, the mother which brings him forth, the meate which ſuſtaineth him, and the Phiſition that cures him

him when hee is ſicke.

The ſame three are neceſſarie for the life ſpirituall. The mother is Baptiſme, the meate is the holy Euchariſt, the Phiſition to cure is repentance. Now then, as the body without meats cannot endure labours and liue, no more can the Soule without this ſpirituall repaſt, ſuſtaine the labours of this Pilgrimage, the aſſaults of her enemies and liue. The ayre being corrupted when we goe forth of doores, wee fortifie vs with ſome preſeruatiue. This world is corrupted, our preſeruatiue againſt temptations, is this holy Euchariſt.

Men entring a way poſſeſſed by the enemie, arme themſelues with weapons, get them good companie: ſeeing

ſeeing we haue in all the way of our life many enemies viſible and inuiſible, ſhall we not arme our ſelues, & take vnto vs Chriſt our Captaine.

Of the moſt principall effects of this Sacrament.

THe firſt is, as wee may ſo ſpeak to *Deifie*, that is, to make man diuine, or like vnto God himſelfe, heere in the ſtate of grace, and hereafter in the ſtate of glory, and for this cauſe it is inſtituted in forme of nouriſhments. For as nouriſhments and the body nouriſhed, become one ſo Chriſt and the faythfull receiuers. Other meates receiue life of the body, this giueth life to the Soule.

2 A ſecond effect is, that with Chriſt are giuen vs all his merites and rewards, which hee hath purchaſed, here the hiue is giuen vs with the honey.

3 The third effect of this Sacrament, is, that hereby a continuall and conſtant remembrance of Chriſt Ieſus our Sauiour is continued, whereby we ſhew his death vntill he come, and therefore he ſayth, *Math. 26. 26. Hoc facite in mei memoriam*, Doe this in remembrance of mee.

4 The fourth effect is to ſtirre vp in vs the loue of God, and our neighbour. Of God, who firſt loued vs, of our neighbour, for his ſake that ſayd, Hee that loueth God, ſhould loue his neighbour alſo, *1. Ioan. 4. 21.*

What

What ſhould we enter into
hat ſea of the manifold ef
fects of this Sacrament: If I
m ſick, here I may cure me,
f I am whole, here I ſhall
keep me, if liuing, here I ſhall
comfort me if dead in ſinne
heere I ſhall raiſe mee, if I
burne with the loue of God
here I may inflame me, if I
am cold in deuotion, here I
may warm me, if I am blind,
here I may enlightenmee, if
ſporred, here I may cleſe me.
I wil not thē as *Adam* ſome
time did frō the preſence of
God, becauſe here I cā couer
me, nor run away for feare of
the enemie, for heere I ſhall
find grace to ſtrengthen me.

Cyrill in his 4. booke vpon
Iohn, ſayth, here not onely
death is put to flight, but alſo
ſpirituall diſeaſes that cauſe
death, are expelled, the cruel

and inordinate loue of our members is repreſſed, and the perturbations of the mind quieted.

Tho. Aquinas calleth this Sacramẽt a precious banket, admirable holſome, & full of all ſweetnes, & to prouoke vs the more to loue it, hee addeth, Here ſinnes are cleanſed, vertues increaſed the minde made fertill with all ſpirituall graces, and that when Chriſt ſaw his Diſciples to waxe ſad for his departure, he left vnto them this Sacrament for a ſingular comfort.

The fruits of this Sacrament.

The fruits hereof may bee reduced to theſe 12. properties: the firſt is to quicken, 2. To ſet at libertie, 3. To enflame, 4. To giue patience in

in trouble, 5. To nourish. 6. To restore, 7. To vnite, 8. To communicate, 9. To make whole, 10. To preserue, 11. To strengthen, 12. To conduct through, and therefore this Sacrament is called *Viaticum*, the prouision for the way, as *Elias* passed his iourney in the strength of his meate.

It is written of *Obededen* in the second of *Sam.* 3. that he and his did prosper, because he receiued the Arke of God into his house: how much more shall this bee accomplished in those, who receiue Christ Iesus truly into their soules, the manifold effects whereof by increase of grace, from grace to grace, the faithfull feele and finde as much.

The fift Meditation.
Of the fruit and effects of this most holy Sacrament.

1 COnsider that as the soule newly created of God, so soone as it commeth into the body, which descended of *Adam*, is forthwith contaminated & made partaker of the whole euil and misery, wherin he inwrapped mankind by his transgressiō. So likewise, as soone as the soule receiueth Christ it is forthwith made partaker of his merits and righteousnes. And thus is one cause why his Sacrament is called a Communion.

2 Consider that as he bringeth vnto thee the fruits of his life and death, his resurrection and ascention: so also he desireth to communicate thee vnto his members.

3 Conſider that the vnderſtãding is ſo lightned by this holy Sacrament, that it eaſily commeth into the knowledge of God, whence thoſe 2. Diſciples going to *Emaus* ſtraight after the receiuing of bread, as the Scripture ſayth, their eyes were opened, and they knew the Lord.

4 Conſider that it was not the hem of the garment, for what vertue could there bee in ſo meane a ſubiect to procure health, but it was the hemme of Chriſtes garment. So it is not bread and wine, but this bread this wine that ſanctifieth our ſoules.

5 Conſider how it reneweth Gods grace, that like as bodilie foode doth renew that which naturall heate had conſumed. So this heauenlie nouriſh-

ment, restoreth that which the Soule through the heate of euill desires, had lost.

6 Consider it ioyneth vs to Christ our head, & to our neighbours, who are Christs mẽbers, prouoking vs to loue them with true charitie: and therefore this Sacrament is called of the Fathers, the Sacrament of vnion & loue. For Christ by giuing his the same food, vniteth thẽ in one diuine essence. S. *Augustine* writeth that this Sacramẽt is instituted vnder the forme of bread and wine. For as bread is made of many graines, and the wine one, of many grapes, so the faithful by loue and vnitie, are made one in Christ their head one, by cõsent and concord amongst themselues.

7 Consider the great peace

and tranquility of the minde, which cõmeth by this sacrament, ỹ as the ship was tossed & troubled before, but when Christ came into it, all was calme; so in this world we are often troubled, but when Christ comes, all is quiet: he would haue his Disciples say vnto what house they entred, Peace bee vnto this house, *Luc.10.5.* How much more may it be said to that heart, where this holy mystery is truely & worthily receiued: Peace be vnto this heart.

The fruit of this Meditation.

The fruit is to desire with our whole harts to haue part in these effects, to hunger and thirst after righteousnes. To remember that of the woman of Samaria, *Ioh.4.25.* who when she heard Christ speak

ment, restoreth that which the Soule through the heate of euill desires, had lost.

6 Consider it ioyneth vs to Christ our head, & to our neighbours, who are Chri[st] mẽbers, prouoking vs to [love] them with true charit[y] therefore this Sacra[ment] called of the Fath[ers] Sacrament of vnion [and] For Christ by giuin[g] same food, vniteth t[hem] diuine essence. S. A[ug.] writeth that this Sac[rament] instituted vnder the for[m] bread and wine. For as b[read] is made of many grains, a[nd] the wine one, of many grapes, so the faithful by loue and vnitie, are made one in Christ their head one, by cõsent and concord amongst themselues.

7 Consider the great peace

and tranquility of the minde, which cõmeth by this sacrament, ẏ as the ship was tossed & troubled before, but when [redacted] came into it, all was [redacted] in this world we are [redacted]led, but when [redacted] all is quiet: he [redacted] Disciples say [redacted] they entred, [redacted] this house, [redacted] much more [redacted] o that heart [redacted] y mystery r [redacted] ly receiued: [redacted], this heart.

[redacted] *f this Meditation*

[redacted]e fruit is to desire with our whole harts to haue par in these effects, to hũger and thirst after righteousnes. To remember that of the woma of *Samaria*, *Ioh.* 4. 25: wh when she heard Christ speak

of the waters of life, ſayd Giue me Lord of this water So, O Lord, giue vs of thi ſoode, which may worke i our Soules theſe ſo many, and ſo worthie effects.

The Soloquie.

DOſt thou deſire to know O my ſoule, with wha good things Chriſt i this holy myſterie haſteth vnto thee? how hee commeth laden and inriched with ſo many merits and rewards whatſoeuer he brought into the world, all theſe he exhibi teth in this moſt diuine Sa cramẽt. Hee that miniſtreth ſuch foode to him that ſu h teth, what doth hee keepe i ſtore for him that ouercom meth? Surely in that immor tall life, in that land of pro

mile

miſe, hee will fill thy deſires with all happines, which in this wilderneſſe giueth thee ſuch heauenly Manna. And what doth hee ſo much couet of thee my Soule, by this moſt noble foode, then that hee may plentifully reward thee with vnſpeakable graces. Marke what hee bringeth, more I aſſure thee then thou canſt wiſh or deſire. Behold, ſayth hee. *Apoc.* 3. 21. I ſtand at the doore and knocke, if any heare my voyce, and ſhall open to mee the gate, I will enter in vnto him, and ſuppe with him.

What wilt thou do O my ſoule in ſo great abundance of all good things? do what thou art able, & do it quickly. Bee thou enlarged to receiue ſuch myſteries. Make

cleane

cleane the place of thy hart: Prepare the vpper roome o thy beſt, & beſt diſpoſed de uotion. Exclude a mind beating vpon vain & idle cogitations. Exclude an entrance to euill deſires, yeeld acceptable paſſage to the bride groome Chriſt Ieſus, to whome be prayſe for euer and euer, Amen.

A Dialogue betweene Man and the Soule.

Man.

IT is true my ſoule, that thy heauenly foode doth bring with it many great & excellent effects to the liuing, but tell me, what doth it profite one dead? *Soule* Nothing. *Man.* Then will

will not this Sacrament doe thee any good if thou bee dead. *Soule.* But how can I die being immortall? *Man.* It is ſure thou canſt not bee extinguiſhed with bodily death, like beaſtes without reaſon, but thou may'ſt die well enough with ſpirituall death, which is a ſeperation of Gods grace from the ſoul, as the death of the bodie conſiſteth in the ſeperation of the ſoule from the bodie. *Soul.* Doth the grace of God giue life to the ſoule? *Man.* Yea, euen as the ſoule giueth life vnto the bodie. *Soul.* But who can depriue the ſoule of grace which is the life thereof? *Man.* Sinne, As the Prophete Ezechiel ſaith 18. 6. That ſoule that ſinneth that ſoule ſhall die, that is, ſhall bee depriued of grace, and which

which is more, of future glo ne. *So.* From whence hath ſinne that power? *Ma.* From Gods iuſt decree. *So.* Well ſeeing ſinne is ſo dangerous I will not continue in the vn-ſeemely actions thereof any more. *Ma.* Surely then ſhalt thou be happie in the end, & we ſhall be bleſſed partakers together of Chriſts inestima-ble benefites both in this world, and in the worlde to come.

Of the principall cauſe which may moue vs to come to this holy Sacrament.

THe obedience we all owe vnto the author of this ſa-cred ceremony, who in the ordayning there-of had no other end but the glori-

glory of God his father, with mans true and perfect good, and a conſideration of our owne weakneſſe, who ſtand in need of ſo many aſsiſtant helpes, as we do, cannot but moue vs to vſe with all reuerence and deſire, with all our harts affectiō this holy mean of receiuing grace, left vnto vs by the giuer of grace: For we do not celebrate a remēbrance onely of ſome thing paſt, but we are partakers alſo of grace preſent which grace though not from, yet by the Sacrament. As water from the fountaine by the conduit pypes is conueyed and deriued vnto vs: That we offer vnto God the ſacrifice of laud and prayſe, giue teſtimony vnto men wee are members of that miſticall bodie whereof Chriſt is the

the head, shew euidently vn-
to the world, how desirous
wee are to continue in that
holy vnion with God, and
how the onely celebration
of this most holy Sacrament
doth well declare and shew,
& the sundrie and manifold
effectes thereof doe giue suf-
ficient testimonie in the be-
halfe of the faithful receiuer

The first Meditation.

COnsider that the
vnion of the
bodie and soule
is neere, but the
vnion of Christ
and the faithfull neerer: that
seperable, this inseperable.

2 Consider that this most
diuine Sacrament is ordai-
ned

ned by Christ our Saviour, as a meane to derive his grace vnto vs, to preserue vs from euil and also spiritually to sustaine & nourish our soules.

3 Consider hee hath left vnto vs this meat that by the benefit thereof we might be transformed into him by liuing according to his will, which is no other thing, then God to liue in vs.

4 Consider how much it concerneth vs to returne vnto Christ, to exercise religious actions of our Christian dutie, to offer God the sacrifice of thanksgiuing for the inestimable benefite of our redemption, to obserue and keepe with all reuerence this high and holy ordinaunce left vnto vs.

The Fruite.

THe fruit of this meditation is to apply our diligence in the performing of this excellent part of Godlinesse, to remember that which was said to *Moyses*. According to the example which I shewed thee in the Mount. *Exod.* 25. 6.

The Soloquie.

THou art too louing (O my sauiour,) it had beene sufficiēt to procure some remedie for vs of thy creatures, and we had taken it in great fauour, but it was not sufficient for thy burning loue but thou wouldest be thy

thy life a remedie for ou
ſoul s, that the ſaying of th
ſeman, *Eccleſ.* 6. 4. migh
ve accomplished in thee. *F*
ithfull friend is the medi
ne of life and immortalitie:
hat friend more faithful
hen my bleſſed Saviour
what medicine of more ef
icacie then this diuine Sa
rament? but that thou wol
left that the effect thereo
hould in part depend of vs
hat was an argument of loue
ndeed.

If bodily medicines ſhoule
worke according to the in
ent en deſire of the ſicke, i
would bee very acceptable
nd all ſicke ſ lkes woul
hinke themſelues bound to
he authors thereof, howe
uch more are we behold
ng to thee who with ſo great
oue haſt prouided for vs
medicin

medicine of such efficacie & so holesome that doth work more of it selfe then wee can desire.

How much O Lord doth the lawes of humane Philosophie differ from the lawes of thy loue? what philosophy of the world hath euer written or thought, that a king of all maiestie, the infinite sea of all perfectnes would leaue himselfe for food to so mean a creature? What wisedome of this world had euer beene able to conceaue that God the king of all glorie, to the intent he might couple & vnite man vnto himself, would bee willing to become his meat. O my soul stand amazed at the loue of thy Sauior! make an end of teares, bewaile not any longer thy own vilenes and weakenes, for thee

louing

louing ſiſters and aduocates haue pleaded our cauſe, and found fauour. Mercie hath preſented our infirmitie, and found grace: wiſedome hath inuented the meanes to obtaine helpe, loue hath conſtrained Chriſt to put it in execution: This is the meane that Ieſus by the benefite of this moſt powerfull Sacrament would vnite vs vnto himſelfe, that we might bee made one with him. and to this end we receiue him.

We giue thee thankes O heauenly *Adam*, which haſt reſtored that which the earthly *Adam* had deſtroyed. He by his meat cauſed vs to depart from God, and thou by thy meate to bee vnited to God, I pray thee my louing Ieſus that this vnion may be firme and ſound, that neither life

life nor death, neither tribulation may seperate vs from thee. Cause me O Lord that I may be wholly ioyned to thee, that I may glorie with thy Apostle and say, *Galat. 2. 21.* I liue, but now not I, but Christ liueth in me.

Of frequenting the holy Communion.

IT hath beene shewed, that the holy Eucharist is the sustenance of the soule as breade and wine are the sustenance of the bodie, but the soule being of farre more excellencie then the bodie, it were then most vnseemely that the bodie which is transitorie should bee carefully fead

feed, and the ſoule which is according to the image of God ſhould bee neglected, and little reſpected meate vnleſſe it be taken in due ſeaſon doth not profit the receiuer, treaſure that is not imployed, doth turne vs to no benefite. The vſe and frequent vſe of this heauenly repaſt is very godly & Chriſtianlike, wee haue no more ſpecial meanes to relieue our infirmities, no more profitable and effectuall remedie & direction to guide vs through the way and paſſage of this wearisome life.

There are (ſaith one) three thinges amongſt the reſt, which do alwayes hold man bound to God: The firſt is the multitude of his benefits for which wee ought to giue thankes, the ſecond is

the

the multitude of our ſinnes, for which we ought to aske mercie. The third is the multitude of miſeries and infirmities for which wee are bound to ſeeke a remedie, now for the acknowledgement of our duety. The blotting out our offences, the reliefe of our miſeries, there is at once no more ſtrong & forceable a meane then this moſt holy ſacrament, wherein wee offer praiſe vpon the aultar of our hearts, beg remiſſion in his merites, who died for vs, receiue ſtrength againſt all diſtreſſe of this troubleſome world. Wherefore man which oweth ſo great and many thinges for benefites receiued, which ſo often laboureth vnder the burthen of his ſinnes, whom ſo many neceſſities doe inui-

ron

ron, what better courſe then to approach vnto this diuine miſterie, which is ſaith Saint *Bernard*, phiſicke to the ſick. The way to the traueller, ſtrength to the weake, ioy to the hole, refuge to the poor, counſell to the rich, helpe to them that are in danger, the conſideration wherof ſhould ſomewhat quicken vp our ſlowneſſe in this caſe.

It is the manner of marchants to frequent thoſe places where greater hope of gaine groweth: the pore are wont to flocke thither where larger almes are giuen, and ſhould not the Chriſtian repaire thither where great & gainfull giftes are diſtributed, when hee findeth himſelfe in miſerie, poore, and diſtreſſed.

The loue of God may

moue and inuite ſome, the beholding of their owne miſeries ſhould vrge others, ſome the conſcience of ſinne ſhould induce, others a deſire of obtaining grace, but the honour we all owe vnto God ſhould ſolicite all ſeeing wee haue not a more high and excellent meanes of performing the ſame.

One friend doth willingly come vnto another: It is a ſigne of ſmall loue to Chriſt, when wee come ſo ſeldome to his holy Paſſeouer, as on the contrary his loue is augmented more & more in vs, by often communicating. A great and louing remembrance of his bleſſed paſſion, we celebrate in the frequent participation of this holy miſterie, ſo often ſaith the Apoſtle, 1. *Corinth.* 11. 26.

And

And therfore often you ſhew
ꝧ Lords death vntil he come.

Laſt of all we ſee in winter when the Sunne is farther off barrenneſſe followeth, in the coldneſſe of our deuotion when this miſterie is neglected, what enſueth but looſeneſſe of life and an vnaptnes to all pietie.

The ſeuenth Meditation.

COnſider that in the Primitiue Church which was gouerned of the Apoſtles themſelues the Chriſtians often communicated, which did ſhew that great deuotion and feruentneſſe of ſpirit did poſſeſſe the mindes of men: and euident it is that by how much the more that godly cuſtome did waxe more cold by ſo much the feruentneſſe

and holineſſe of Chriſtian people did waxe leſſe & leſſe.

2 Conſider that by often communicating pietie and perfection of life is augmẽted, the Chriſtian man is made more religious, the bodie made chaſte and obedient to the ſoule, the ſoule to God.

3 Conſider, that to receiue Chriſt in the ſacrament with due preparation, is no other thing then to worſhip him with great reuerence: he therefore which by this diuine communicating doeth often receiue him, doth oftner alſo praiſe him and worſhip him with diuine honor, but hee which honoureth Chriſt in earth ſhall be likewiſe honored of his heauenly father in heauen. *Luc.* 9. 26

4 Conſider ſeeing this diuine

diuine ſacrament is the meat of the ſoule, wherewith it is ſtrengthened and maintayned in a ſpirituall life, it doth manifeſtly follow, by how much the more often the ſoule is nouriſhed with this meat, by ſo much the perfecter it is made in a life ſpirituall.

The fruit.

THe fruit of this ſeuenth Mediation is to make a firme purpoſe of applying our ſelues to this frequent and often communicating, to beſeech the Lord, that the ſoul may neuer loath this heauenly food, but with an inward affection deſire it, from which affection ſpringeth perſeuerance & a readines to ſanctimony & holines of life, a longing to walk be-

The Soloquie.

WHat is this grace O sweete Iesu, which thou doſt effect me with? for thou not only vouchſafeſt to open vnto me the precious mine of gold lying in the field of the holy Church, that is the hidden treaſure for which the man that found it,told all that hee had to buy that field: but alſo doeſt often inuite mee to digge ſo precious a treaſure that thou mayeſt inrich my ſoule. But that which draweth me into admiration is, that to the purchaſing of this fielde and digging this treaſure as often as I will thou haſt added ſo great a commodity that I need not ſell

ſell any of my goodes much leſſe all that I haue.

Lord if to obtaine this treaſure thou hadſt ordained hard faſts, long pilgrimages, ſhedding of bloud, and other ſharpe pennances, all theſe labours & afflictions ought worthily to haue been ſuffered to taſt euen but once thy ſacred bodie: but O loue vnhard of that had hadſt rather make the entrance eaſie and delectable that I might often returne to this mine. O Adam how much better is the condition of thy poſteritie, then was thine which is now broght to paſſe by the mean of our louing and liberall Ieſus: thou wert driuen out of paradiſe, and that thou ſhouldſt not returne thither to eate of the tree of life and liue, one of the Cherubines

armed with a fierie ſword, was ſet of the righteous God to keep it: But wee thy children liuing in the Paradiſe of the holy Church, are not only not driue away by an Angell with a fiery ſword, but are inuited of the Lord of Angels, by the fire of his loue to taſte often the frutes of the tree of life, yea to receiue him who hath giuen all ſtrength to the tree of life that giueth a bleſſed and euerlaſting life: for ſo he inuiting vs, hath promiſed. He which eateth of this breade ſhall liue for euer. *Ioh* 6.58.

O my ſoule be ſomewhat ſtirred vp, and magnifie thy God, for he which is mightie hath done great thinges for thee: doeſt thou not ſee him that he is made thy treaſure to make thee rich, returne

turne often to digge it, it is a precious treaſure, & therefore it wil ſatiſfie thy deſires, it is infinite, and therefore will neuer decay.

Of the impediments which detaine men from the bleſſed Sacrament.

IN the ſecond of Exod. and 6. Pharaoh to withhold the people from doing ſacrifice, cauſeth his Taske-maſters to ſet them about drudgerie. It is the wilineſſe of the olde ſerpent to draw vs from performing this holy ſeruice vnto God, to make the world and the fleſh, diſtract our thoughtes and deſires ſo to keepe vs from this ſpirituall part of

Gods worſhip, either by remiſſe and careleſſe neglect, or at leaſt by a timerous conceit of our vnfitneſſe: this careleſſe and remiſſe neglect ariſeth of our many encumbrances and buſineſſes in the world. We can find time to follow profits and pleaſures, but for to enter into this ſo ſerious buſineſſe of our ſoule we are not at leaſure.

Eſau to ſatiſfie his appetite left his patrimonie: The *Gregeſems* reſpecting their ſwine neglected Chriſtes heauenly preſence. What great indignitie was offered vnto the rich man, *Luk. 14. 16.* who prepared a great ſupper, ſent his ſeruants to call them that were bidden to come in, whē ỹ vnthankful gueſts returned anſwere they were otherwiſe imployed, in deed they cared

cared not for comming.

If feare keep any away becauſe it may ſeeme preſumptiõ to approach vnto ſo holy a place as the altar of the Lord, let it bee remembred that Chriſt calleth all that be weary & heauy loaden to refreſh them. *Mat.* 11. & 28.

If ſlouth and negligence, let a carefulneſſe of our eſtate to come ſtirre vs vp. If the affaires of the worlde, caſt them all aſide. If any finde himſelfe cold and ſlow without deſire and deuotion towards this heauenly meat, he ought not therefore to abſtain from the holy communion, for hee ſhall here finde ſenſible deuotion, when al the powers of the ſoule & diſperſed apetites are gathered together, whẽ our wil & ſtrẽgth is forceablie caried to God &

wee

we maruellouſly moued to honour the paſſion of our bleſſed Sauiour. The impediments therefore conſidered we may endeuour then to auoide them, that ſo wee may come & offer our ſoules & bodies a ſacrifice to God, that neither by the ſubtilnes of Sathan, the affaires of this world, the pleaſures of the fleſh, we bee drawen away from ſo high and heauenly a repaſt prepared for vs, as is this great miſterie of ſaluation.

The eight Meditation.

COnſider that the Diuel can not endure the vſe of this profitable ſacrament, for hee knoweth howe much it is of force to attaine

attaine bleſſednes, from whence hee for his pride fell. And hee hateth the Sacrament, for in it is repreſented the paſsion, by force wherof he is bound, and thruſt from the tyrannie which he would exercise vpon mankind.

2 Conſider for what cauſes the diuell doth labour by diuers meanes and arts to withdraw men from often communicating, whence we may gather howe profitable this holy Sacrament is to the Soule, when it is manifeſt, it ſo much diſpleaſeth Sathan the Capitall enemie of our good.

3 Conſider that our nature is of it ſelfe prone to euill, how the allurements of the fleſh, the affayres of the world, are readie to carry vs away from Gods worſhip, and

and therefore by ſo much the more wee ſhould ſhake off all impediments, and receiue this holy Euchariſt, whereby wee are ſtrengthened to reſiſt temptations, vnited vnto Chriſt, armed with his grace, which ſhall protect and ſaue vs.

4 Conſider that whereas this ſacrament is numbred amongſt the greateſt benefits giuen to vs of God in this life, that wee doe in nothing more auoyde the tokens of vngratefulnes, then by often communicating: for beſides that it is moſt acceptable vnto God, the memory alſo of Chriſt is often renewed, which he alſo deſireth to bee done ſaying: Doe this in remembrance of mee.

5 Conſider how the intermiſsion of this holy inſtitution

tion, doth make men in time leſſe religious, how it proceedeth, for the moſt part of want of loue. For it cannot bee that one ſhould loue Chriſt, and yet neglect this his holie ordinance.

The Fruit.

The fruit of this Meditation, is firſt to begge of the Lord an inward affection and deuotion to this ſacrament: next, ſtrength againſt the temptations and allurements, which are readie to withdraw vs from the ſame.

The

The Soloquie.

BEhold now O good Iesus, by howe many meanes my Infernall enemie indeuoureth to draw mee away from thy heauenly table: At one time he assayleth me in the faith of this most holy and hidden Sacrament: at another time he tortureth mee with scruples, very often he striueth to pull me backe from many humane respects and that hee may effect his purpose, hee laboureth that the world may withdraw me, by the affayres thereof, and that the flesh should complaine, her repentance and tur-

turning vnto God is grieuous vnto her. O my ſoule, if there were not an inestimable benefite receiued by this holy Sacrament, the diuell would not bee troubleſome vnto vs; yea, hee would reioyce in the time miſſpent herein. But the enemie of man is not ignorant of the great good that hereby commeth to a man.

Now behold O Lorde the aſſaults of this aduerſary of our Soules, I deſire no other thing of thee, then that thy ſeruant *Iob* deſired, and obtained, *Iob.* 19 3. Place me by thee, and let the hand of whomſoeuer fight againſt mee, ſtand on my part O Lord, and I ſhall bee ſafe. None ſhall ſtay me from frequenting this heauenly Sacrament, I pray thee therefore

fore my mercifull Iesus, that like as thou haſt inſpired me of thy mercifull goodnes, that I might begge the taſte of this precious meate, ſo thou mayſt beſtow on mee grace to frequent the ſame with ioyfull perſeuerance. Cauſe O Lord, that the memorie of this holy Sacramẽt fall not from mee, otherwiſe I know that my heart will waxe faint, and I ſhal be conſtrained to ſay with the Prophet: my heart is withered within mee, that I forget to eate my bread. Let not the diſtruſt of my owne vilenes, deterre and fray mee from ſuch a heauenly meate, ſo full of comfort.

A ſpirituall complaint of the ſoule.

WHat ſhal I doe my ſweet Ieſu, for two moſt ſtrong Captaines do greatly aſſault me, that is to ſay, Feare and Loue? Feare obiecteth to my minde, the highnes of this moſt honorable Sacrament, which doth make me draw backe my foote. But loue ſheweth me the excellencie of that vnion, which this admirable miſtery doth procure, makes that with pleaſant deſire I dare come into thy ſight O what ſhall I doe? if ouercome with feare, I depart further from thy holy table, when thou haſt ſayde: Va-

Vnleſſe yee eate of the fleſh of the Sonne of Man, you ſhall not haue life in you?

If I bee ouercome with Loue, ſhall I be ſo bold without feare to receiue the Sacrament of ſo great a Maieſtie? What then ſhall I doe O my ſauiour? I know well the one cannot pleaſe thee without the other: for ſeeing thou art our Father, loue is worthily due vnto thee, & ſeeing thou art our Lord, feare and reuerence.

Wherefore I determine to giue my diligence to both, to receiue both into my company. Loue ſhall cauſe that I come often and willingly. Feare that I come reuerently, and with diligent preparation. And thou my moſt gentle Redeemer, ſeeing thou vouchſafeſt to in-

uite me ſo often to thy ſacred feaſt, bring to paſſe that theſe two Captaines may not forſake me. Oh my heauēly Father, for that thou haſt bound mee with ſo many benefites vnto thee, and tyed mee with ſo great bondes of Loue, I beſeech thee by the ſame loue, wherewith thou doſt alwayes proſecute thy onely begotten and beloued ſonne, that thou wilt not leaue mee ſo bound, but rather draw mee to thy ſonne, ſeeing thou haſt promiſed it to mee by the Prophet *Oſea*, when thou ſayſt, I will draw them vnto mee with chaines of loue. Remember alſo (O my bleſſed Sauiour) that thou haſt promiſed this drawing, when thou ſaydſt: When I am lifted vp from the earth, I will drawe all things

things vnto my selfe. Now O Lord thou art exalted, it remaineth that thou dra my hart vnto thee, and whe t cannot finde where it may est, like the Doue it may re urne to the Arke of Saluatio n. But it thou O Lord, dost it stretch forth thy hand to raw it vnto thee into the Arke, it shall stay without foores, and soone perish in he waters.

A Dialogue betwixt the dis stressed Sinner and Faith.

Sinner.

I Am not wor thye to ap proach vnto s high a place as the table o th

the Lord, and therefore I come ſo ſeldome as I doe. *Faith.* Didſt thou doe this of true humilitie, and not of negligence rather, it were well. But I doubt thou doſt it of ſlouth, becauſe thou wilt not take paines to repent as thou oughteſt. *Sinner.* The very truth is I am afrayde. *Faith.* Why man, let the loue of him that ſo louingly calleth thee, abandon feare. *Sinner.* But I am ſinfull in my owne conſcience. *Faith.* Who can ſay his heart is cleane? all haue ſinned, and all haue gone aſtray. *Si.* But my ſins are grieuous, and therefore I abſent my ſelfe? *Fa.* Are they grieuous? and therefore thou ſhouldſt the rather ſeeke a remedie where it may be had. *Sinner.* But I haue not ſenſible deuo-

deuotion to ſeek. *Fa.* Thogh we cannot bee as ſtrong as *Sampſon*, wee muſt not let all alone, Chriſt will accept a good hearr. *Sin.* But I cannot ſo well diſpoſe my ſelfe yet. by reaſon of the affayres of this world? *Faith.* Chriſt willes vs to caſt our care of earthly things vpon him, becauſe wee ſhould caſt our care about heauenly. *Sin.* But may I bee ſo bold as to come, and bee partaker of ſo holy a myſtene. *Fai.* Thou mayſt, and therefore prepare a penitent heart, and come in the name of God.

Another conference betweene the Soule and Faith.

Soule.

SHall I be ſo bold as to approach to this ſacred Ark, and receiue the Lord of glorie. *Faith.* Why mayſt thou not bee ſo bold? *Soule.* For becauſe I am weake, miſerable, and ill inclined. *Faith.* He is both the Phiſition and the medicine, hee himſelfe hath ſayd, The whole neede not the Phiſition, but the ſicke. *Soule.* If *Iohn* the Baptiſt ſanctified in his mothers womb, reputed himſelfe vnworthy to looſe the latchet of Chriſts ſhoos: And S. *Peter*

thinking himſelfe vnworthy of his preſence, ſaith: Goe from me O Lord, for I am a ſinful man, how ſhall I, being a miſerable ſinner, without the daunger of eternall puniſhment, dare receiue vnto mee ſo high a myſterie? *Fai.* If he deſcended from heauē to ſaue ſinners, if he call vnto him all that ate wearie and heauy loaden, ſhall hee not accept of thee if thou come vnto him? *Sou.* What ſhall make mee ſecure of puniſhment? *Fa* Humility & Loue. By humilitie thou ſhalt bee exalted, by loue thou ſhalt be rewarded. Come therfore vnto him by this holy meane left vnto thee. *Sou.* But if the Bethſhamets in the firſt of *Sam.* 6. were ſo ſharply puniſhed for looking into the Ark, how may I preſume to receiue the Lord of the arke him-

himſelfe? *Fa.* The Bethſhamits were worthily puniſhed, for that they looked into the Arke of Curioſitie, they did not honour & reuerence it as they ought. Wherfore if thou haſt humility & loue, thou needeſt not feare the puniſhment of the Bethſhamits. *Sou.* But I cannot chuſe but acknowledge with the Centurion, that I am not worthy to receiue Chriſt vnder my roofe. *Fa.* The Lord maketh thē worthy, who acknowledge their own vnworthines. Wherfore with al hūble ſubmiſsion ſay: O Lord Ieſu I come vnto thee, beſeeching thee to turne away thine eyes from my ſinnes: if thou wilt beholde them, behold them Lord not as a iudge to puniſh them, but as a Phiſition to cure them. Cauſe I beſeech thee,

that my infirmities may happen to thy greater glory, as the infirmitie of him did, that was borne blind, *Ioh.* the 9.3. Thou deliuering me, by ſo much the more ſhal thy glory ſhine, by how much the more I am vnworthie and miſerable.

Of remooving the dangerous effects which hinder the worthy receiuing of this holy Sacrament.

THere is, ſaith the Wiſemā, a word clothed with death, God grant it bee not founde in the houſe of Iſrael. And there is too ſaith the Apoſtle, an vnworthie receiuing of Chriſt vnto condemnatiō. 1. *Cor.* 11.27. And God grant it bee not found amongſt the ſociety of chriſtians. That which is to ſome the

the ſauour of life vnto life, and theſe are the worthie receiuers: the ſame may bee vnto others the ſauour of death vnto death, and theſe are the vnworthy.

What is therefore more needfull then to remooue al dangerous defects, which may hinder the fruit and efficacie of ſo high a myſterie, to remooue, I ſay, all ſenſuall deſires, faithleſſe cogitations, impenitent affections, and all other euils whatſoeuer, which may withdraw the heart of man from God, and hinder the good of this moſt excellent medecine of our ſoules.

The ſun to them which are in health, is wholſome, but vnto thoſe who are pained in the head, it falleth out to bee farre otherwiſe. A potion re-

ceiued in due ſeaſon, doth help the Patiẽt. The ſhowres & dews of heauen, make the tree wel planted to proſper & fructifie, but that tree which hath ſome worm at the root, & doth withervpward, doth more and more decay by all this moyſture. The ſoule rooted in faith and charitie, is as a good plant, whom this heauenly dew doth nouriſh. the corrupt hart is that worm which maketh the withered tree to fade away ſo lõg, vntil the maſter of the vineyard ſay, Cut downe the vnprofitable tree. Now therfore, that the faithful Chriſtian may be as the tree plãted by the waters ſide, *Pſalm.* 1. which ſhall bring foorth his fruit in due ſeaſon, let him in the name of God remoue all dangerous defects, as enuie, euill concupiſcence,

piſcence, infidelitie, and the like, that he eate not of this bread, and drinke not of this cup vnworthily.

The ninth Meditation.

CONſider that to come vnworthily to the holye Euchariſt, as without Faith, without deuotion, without repentance, without reuerẽce, is very dangerous.

2 Conſider how reſpectiue we ſhould be in comming to this holy myſtery, how carefull, how religious.

3 *Salomon* ſaith, when thou ſitteſt to eate with a Ruler, conſider diligently what is ſet before thee, *Prou.* 24. 1.

4 *Abraham* when hee was making his offering to God,

*Gen.*15.11. the foules came to hinder *Abrahams* offering, as wandering thoughts would doe ours: *Abraham* rose and droue them away.

The fruit.

The fruit of this Meditation is to prepare our selues in the best and most reuerent maner wee can, that wee eate *panem Domini, contrà dominum*, the bread of the Lord against the Lord, as S. *Austen* speaketh, to remoue all dangerous defects, to bee sorie for our sins past, and resolue vpon amendment, for the time to come.

The Soloquie.

SEest thou not my soule that it is thy part to come with all deuotion and attenti-

tion of mind vnto this holy facraçramẽt? Remember that when God, *Exo.19. 1.3.* was to talke with *Moyſes* vpon the mount, how he cõmanded ẏ neither man nor beaſt ſhould approach to the Mountaine, leaſt *Moyſes* by the ſight of any creature, ſhould bee diſturbed: yea, that hee ſhould haue fitter oportunitie of attention, without diſtraction, the whole hill was couered with a great & darke cloude. No otherwiſe, my ſoule, do, that no euill affection come with thee to the holy Altar, which may draw thee frõ deuotiõ: here God doth expect thee. Conſider with thy ſelfe that hee can neuer bee truly deſired and loued of thee, vnleſſe in comming to this ſacred table, thou cleane forget all earthly things. Heare

what the Kingly Prophet ſaith, *Pſa.*45. 11. My daughter hearken and conſider, incline thine eare. Forget alſo thine owne people, and thy Fathers houſe, ſo ſhall the King haue pleaſure in thy beautie, for he is thy Lord God, and worſhip thou him. But O Lord, what ſhall I doe to attaine this deuotion? for my minde doth remaine ſo corrupt, ſince that generall fall of our firſt Father *Adam* that often times againſt my will, it wandereth vagarant where it ſhuld not, what ſhall I do when my infernall enemy either indeuoreth by many earthly occaſions to draw me away from this heauenly table, or to come (which is no leſſe feareful) vnworthily vnto the ſame. Thou ſeeſt O mercifull Ieſus, in what ſtate

I ſtand, that is to ſay, howe weake I am by nature, helpe I beſeech thee, my weaknes with thy holy grace, that all defects remooued, I may approach vnto thy heauenly table, with heart and ſoule prepared.

Of preparing our ſelues before we come to the moſt holy Sacrament.

IF in our earthly affaires, wee often times forget heauenly, good reaſon is it that in our heauenly wee ſhould much rather forgette all earthly buſineſſe whatſoeuer, and prepare our ſelues to this ſo ſolemne a ceremonye, which doth conſecrate man vnto God. Chriſt

Chriſt ſent 2. of his Diſciples before to make ready the vpper roome, wher he would keepe his mandy with his Apoſtles: our faith & repẽtance as 2 meſſengers may prepare before the vpper roome of our ſouls. The Iſraelites keeping their Paſſeouer, put leué out of their houſes. Chriſt waſheth his Diſciples feet, & the Prophet *Dauid* ſayth, I wil waſh my handes in innocency, & ſo wil go to thy Altar. *Pſa. 26. 6. Heſter* cõming to find grace & fauour in the ſight of *Ahaſhueroth*, firſt hũbleth her ſelfe by faſting and prayer. *Iacob* comming for a bleſsing, putteth on *Eſaus* garment. Wee are approaching to the Lords Altar, comming for a bleſsing, ſeeking fauour, what ſhould we elſe but waſh our hearts by

by faith in the blood of the Lambe, humble our ſoules: Take vnto vs the garment of Chriſtes righteouſnes.

Againe, it behoueth euery one that will ſafely come to this table to direct all his affections and deſires to God onely. To do nothing, to affect nothing but Gods pleaſure reſpected and his heauenly grace now offered.

For him which will rightly bee partaker of this holy miſterie: Firſt, faith is neceſſarie, whereby hee beliueth remiſſion of his ſinsin Chriſts merites.

2 Secondarily repentince is neceſſarie, whereby he acknowledgeth the greatnes of his ſinne.

3 Thirdly, charitie is required whereby the mind is at peace and quiet with men, he

hee that dwelleth in charitie (ſaith S. Iohn) dwelleth in God, and God in him: dwelleth in God, what more ſecure, and God in him, what more ſweet?

4 Fourthly, attention muſt be had, that he bee not carried away from reſpectiue deuotion, and chiefly from the meditation of Chriſtes paſsion, his reſurrection the third day, his deſcention into hel, his aſcention vp into heauen, his glorious ſitting at the right hand of God, from whence he ſhall come at the ende of the world to iudge both the quicke and dead.

5 Fiftly, faſting is neceſſarie, where by the Prophete *Dauid* humbled his ſoule, *Pſal.* 35. 13. *Heſter* by faſting diſpoſed her ſelfe to God, and found grace in the ſight

ſight of *Aſſuerus*, Heſt. 4 *16*.

The tenth Meditation.

COnſider howe buſie & care-full *Martha* was, *Luk. 10.* 40. to receiue Chriſt into her houſe, and therefore much more careful ſhould euerie one bee to receiue him into his heart.

2 Conſider, what reuerence and deuotion is meete by that of the Prophete of Chriſtes entrance into heauen: Be ye lifted vp ye euerlaſting gates, and the king of glorie ſhal come in, Pſa. 24 6

3 Conſider, that to entertaine an earthly prince all things are made decent and cleane.

4 Conſider, it was ſaide to

to him that came vnto the mariage feaſt after an vnſeemely manner, friend, how cameſt thou in hither, and haſt not on a wedding garment. *Mat.* 22. 12.

5 Conſider how the Apoſtle *S. Peter*, when Chriſt would waſh his feet, thought himſelfe vnworthy that ſo great honour ſhould be done vnto him ſaid within himſelf what am I worme that the Lord of light ſhould doe this vnto me.

The fruit.

THe fruit of this Meditation: The firſt is, to prepare vs with all humble reuerence, but chiefly to offer vnto God the ſacrifice of a broken and contrite heart, that as his bodie

was

was broken for vs, ſo ſhould our heart be broken.

2 The ſecond is to crie out with the Prophet, *Crea in me Domine nouum cor* : Create in me O Lord a new heart.

3 The third is to become ſurueyours of our ſelues, and call a little conſiſtorie in our owne ſoules.

A forme of confeſſing our ſelues before we come to receiue the moſt holy Sacrament.

O Lord thou art not wonte to driue away ſinners, but calleſt them, and conuerteſt them to thee : Thou art

art he that haſt ſaid, *Mat.* 11. 26. Come all that are weary and heauie loaden: It was publikely ſpoken of thee, that thou didſt receiue Publicans and ſinners, and didſt eate with them: O my Lord thou art now at the throne of mercie, and therefore haſt not chaunged thy nature, which thou hadſt ſometimes here in the world. Thou calledſt them from heauen whō thou didſt cal on earth: wherfore comforted with this remembraunce of thy loue I come vnto thee loaden, and labouring & burthened with my ſinnes, I come as the ſick to the Phiſition, beſeeching thee to heale mee: As a ſinner to the welſpring of righteouſneſſe, beſeeching thee to iuſtifie me, I acknowledge I acknowledge, my great vnworthines

worthines.

If thine owne holy Apoſtle, or as he ſeemed, prince of the Apoſtles, could crie out and ſay, Go from mee O Lord for I am a ſinfull man: how much more ſhall I who am an vnhallowed creature and prince of ſinners ſay: I am not worthy to whō thou ſhouldſt come, nay, I am not worthy to come to thee, much leſſe to receiue thee.

It was lawfull for none to taſt of the ſhew bread which was onely a ſhadow of this profound miſterie but onely for him who was cleane and ſanctified, how ſhall I eate thereof, who am ſo farre remoued from true holines? It was ſo great an offence to touch thy ſacred Arke that *Vzzah* ſtretching out his hand to touch it. The 2. of Kinges, 6. 7. was ſuddenly ſtricken

ſtricken, how can I not but feare & tremble in this caſe? O Lord as I feare thy greatneſſe. So do I alſo feare the multitude of my ſinnes. I am that foole, *Pſal. 14 1.* that ſaid in his heart there is no God. I liued ſo diſſolutely as (by my manners I profeſt as much) I feared not thy iuſtice, I dreaded not to tranſgreſſe thy lawes, I rendred not thanks as I ought: What other thing hath my life beene then a dayly warre againſt thee? What other thing haue I done by my ſins and careleſſe comming to this miſterie of former times then offered thee open wrong, ſtricken thy bleſſed head with a reed? My ſinnes haue beene the ſpeare that gored thee, the thornes that pearced thee: How therefore

fore ſhall I bee ſo bold as to come vnto thee? Shall I repoſe thy ſacred bodie in a denne of Dragons, a neſt of Scorpions? what other thing is a ſoule ful of ſinne? wherefore doeſt thou caſt thy childrens bread vnto dogs, and thy precious Margarite to ſwine? How wilt thou reſt with me O my Lord which art the puritie of a virgine, the fountaine of all pulchritude? Thy moſt holy bodie taken from the croſſe, was wrapped in fine linnen, laide in a new Sepulcher, wherein neuer any was laid, but what part of my ſoule is cleane, what new? How then ſhall I receiue thee O my Sauiour and redeemer? I am aſhamed ſo often as I behold my ſelfe in ſuch a ſtate, I bluſh conſidering, what I am,

am, and whether I am about to come, my refuge is to flie vnto thy mercy according to which mercy O Lord looke vppon mee, did the ſtones cleaue aſunder when thou ſufferedſt thy paſſion & ſhall my ſtonie heart bee nothing moued for whome thou didſt ſuffer? did the earth moue, and ſhall my earthly mind ſtand vnmoueable like a dead center? noe noe, I am moued O my Sauiour.

Another forme of confeſſion.

TAke it not haynouſly, O my Lord, that being ſuch a one as thou ſeeſt me to bee, dare preſume to come

come into thy ſight? I remember thou waſt not offended with the poore woman which had the iſſue of blood, *Matth.* 9. But didſt accept her, ſaying, bee of good comfort daughter, thy faith hath made thee whole, I haue a greater iſſue, and come vnto thee to be cured. I call to minde Marie Magdalene, who waſhed thy feet with her teares, and wiped them with the hayre of her heade who had much forgiuen her. Behold here lyeth a ſinner which hath more ſinnes, but fewer teares, ſhee was not the firſt nor the laſt whome thy mercie receiued, receyue mee O Lord though I haue not ſhedde ſo many teares as may waſhe thy feete, yet haſt thou ſhed

ſhead as much bloud as can waſh my ſinnes O my Lord thou haſt not chaunged thy office and nature though thou ſeemeſt to bee farre away.

I reade in the holy Goſpell that all that were diſeaſed did reſort vnto thee, and that the multitude, *Luk.6.19.* ſought to touch thee for there went vertue from thee, the leapers came vnto thee, and thou ſtreatching forth thy bleſſed hand didſt heale them, thou gaueſt vnto the blind their ſight, vnto the lame their limmes. Thou didſt cure the ſicke, diſpoſſeſſe the deuill, raiſe the dead, and canſt thou not forget to ſhew mercie which art mercy it ſelfe? I come vnto thee O my Redeemer, I come vnto thee O eternall creator of heauen

uen and earth beſeeching thee, that as the holy king *Dauid* did accept at his table, and ſhewe fauour vnto *Meſphiboſheth*, 2. Sam. 9. 11 though of himſelf deformed, yet for the loue of *Ionathan*, of whom hee came willing, thereby to honour the ſonne for the fathers ſake. So may it pleaſe thee to admit mee, though of my ſelfe moſt deformed, in the loue of him in whom thou art well pleaſed.

I offer vnto thee an humble heart, and had I many hearts, I would offer them all vnto thee, Lord I can be no more without thee, nor liue without thee then can this bodie of mine remaine when life is taken from it. Wherefore neceſſitie driueth mee vnto thee, and mercie, miniſtreth boldneſſe, by howe

much the more vnworthy I am, by ſo much the more art thou glorified in ſhewing mercie.

A *Meditation vpon theſe wordes.*

Whence commeth this that my Lord commeth vnto me.

HE bringeth him ſelf that ſendeth not an other, he which hath ſo many ſpirits his miniſters, commeth himſelfe vnto his ſeruants, viſiteth the ſicke, lifteth vp, and comforteth the fallen, helpeth the afflicted, refreſheth the hungrie with his owne body and bloud, who aboundeth with ſo many, ſo diuers meanes, & medicines, as to whome the fulneſſe of the whole earth doth

doth appertaine. He bringeth himſelfe vnto thee, O my ſoule as a father, when hee proſecuteth thee with loue as a brother, when he maketh thee by adoption the ſonne of God, as a fellowe when hee appointeth thee a coheire of his heauēly kingdome, as a heauenly repaſt, for thy eternall ſafetie, as an interceſſor for the remiſſion of all thy ſinnes. O the wonderfull loue of the ſonne of God! *Vnde venit*, from whence commeth this that my Lord commeth vnto me.

A Meditation vppon theſe wordes of the centurion.

Mat. 8.8

Non ſum dignus vt intres ſub tectum meum.

Lord I am not worthy that thou enter vnder my roofe.

O Lorde hadſt thou rather be at an other mans houſe with diſhonor then at thine owne with honour? at leaſt O good Ieſu, if thou hadſt no reſpect of thine honour if thou caſteſt vnder foot all praiſe & renowne, if thou takeſt vnto thee euerie vile ſinner, yet haue regard to my eſtate: Lord I confeſſe I am not worthy thou ſhouldeſt come vnder my roofe: Thou knowest my pouertie and need I haue

haue this poore cottage farre vnmeet to ceteritam ſo great a gueſt as thou O my Lord: This body is not compact of gold & ſiluer, but of duſt & aſhes, and alſo ſubiect to infirmities, diſeaſes and death. This ſoule ioyned to my bodie is farre from that holines it ſhould bee endued withall, farre vnmeet a place is it for ſuch a perſonage, I am altogether confounded, I tremble & ſhake at the comming of ſo great a gueſt into ſo poore a houſe as my ſelfe.

Tantum dic Verbum & ſanabitur anima mea.
But onely ſay the worde and my ſoule ſhall liue.

AND art thou ignorant O my Lord who thou art, what a one, and how

great. Thou art God omnipotent, thou art Lord of all, thou art the Creator of heauen and earth, & whatsoeuer is contained in the vast compasse thereof, thou hast rayſed me vp as all other things els of nothing: Thou hast clothed me with this bodie, and hast giuen me a right & and righteous ſoule: thou hast reſtored this ſoule fallen from the ſtate of innocencie. Thou haſt illuminated it by grace, and waſhed it in the ſacred Fonte of baptiſme, O my Lord thou art he that ruleſt and gouerneſt me, thou wouldeſt for my ſake become man, die for mee, ſuffer for mee the verie death of the croſſe, ſo much could loue and charitie preuaile with thee, Lord, thy grace is ſufficient, and wilt thou turne then

then into my houſe to refreſh my faint ſoule, to cure mee being weake, and heale me being ſicke? will not thy only word ſuffice wherewith thou haſt cleanſed the leapers, diſpoſſeſſed the Diuels, rayſed the dead? it will ſuffice O my Lord, *Dic Verbum, & ſanabitur anima mea*, ſay the word & my ſoule ſhalbe healed.

A *Meditation vppon thoſe wordes*, Veniam & curabo eum *I will come and cure him.* Mat 8. 7.

IF it pleaſe thee ſo, neither wilt thou haue it otherwiſe, beholde thy ſeruant? Be it vnto me according to thy worde. Come downe Lorde Ieſu, or euer my ſoule dieth. Nowe a way lyeth open vnto thee

my ſoule, O my ſoule I will ſhew the great ioy, reioyce and be glad, for thy Creator commeth vnto thee, thy Sauiour cõmeth vnto thee, who hath fought with thy enemies, ſuſtained woundes, ſpent his life for thee: Behold how he deſireth to enlarge thee with the moſt ample gift of his moſt bleſſed diuinitie? Where wilt thou lay vp theſe things my ſoule? How great is hee to whom the thrones and dominations ſerue, on whome the holy hoſt of heauen do attend?

O my ſoule admire the wonderfull pietie, and ineffable dignitie wherewith hee haſteth to viſite thee, and maketh ſpeed to come vnto thee? But ariſe, runne forth to meete him, haſten this meeting, reioyce and congratulate

gratulate for the comming of ſuch a gueſt, crie with a deuout heart: Lord what is man that thou art ſo minde full of him? *Pſalme* 8. 2. and ſay with the ſame Prophete who am *I* that thou haſt brought me to this? 2. *Sam.* 7. 18.

The Soloquie.

LOrde, howe much doeſt thou ſubmitte thy ſelfe while thou doſt not diſdain to enter into the vile cottage of my ſoule? It was ſufficient for thy loue to bee borne for me in a ſtable? That thou deſcendeſt from heauen to reſt in the womb of the bleſſed virgine was not ſuch a

maruell for that it was the wombe of a moſt pure creature, O holy *Elizabeth* who being viſited and ſaluted by the mother of this Lord conſidering the dignity of this maieſtie didſt ſay whence cõmeth this vnto me, that the mother, of my Lord commeth to me? Therefore what ſhall I ſay to whom the Lord himſelfe commeth by infinit parts, farre aboue Marie? he commeth vnto mee not onely to viſit me, but alſo to vnite me to him, and enrich me with heauenly gifts. O my ſoule, I greatly reioyce that thou haſt deliuered to Ieſus of thine owne will the gouernment & poſſeſſion of thy ſelfe? but vnderſtand that by this acte thou are bound to proclaime open warre to all ſinnes the capital enemies of

of thy Lord to whome thou art deliuered, neither canſt thou any more without manifeſt offence of rebellion giue an entrance of ſinne into thine houſe now dedicated vnto Chriſt. O my ſoule enter into conſideration, ſee with what bond of louing Ieſus who hath loued thee, haſt thou art bound; O God, how vnlike are thy doings to the actions of the princes of this world?

King *Ezechias*, 2. *King*. 20. 13. that he might declare his fauor vnto the Embaſſadors of the k. of *Babel*, ſhewed thē all his riches & treaſures, not giuing them any part therof. Thou doeſt O moſt gracious Lord not onely ſhew vs thy treaſures, but freely beſtow them vppon vs, I ſee not O my ſoule how thou art able

to recompence ſo great good wil only yeeld thy ſelf wholy to the loue of thy redeemer, for it cannot be thou ſhouldeſt ſerue two maiſters: It cannot bee that the Arke of God, and the idoll Dagon, 1. *Sam.* 5.4. ſhould ſtand in one temple: If thou proſtrate thee to the loue of creatures, thou ſhalt vndergoe a hard ſeruitude; but if thou followe Chriſt thou ſhalt find reſt and quiet. O my ſoule wee were created to ſerue and worſhippe God: what higher part of this worſhip then to come and bee partakers of his dieue. O my ſoule be prepared.

A meditation vpon that which Saint Paul teacheth in the firſt to the Corinthians, Chap. 11.

COnſider that the Apoſtle in the preparation to the moſt holye Communion, requireth three things: the firſt is, that the Communicant examine his owne conſcience, which is ſignified in theſe words, Let a man proue himſelfe, and ſo let him eate of this bread, and drinke of this cup. If hee find his conſcience defiled with ſome mortall ſinne, let him make a moſt humble and penitent confeſsion

confeſsion thereof.

2 Secondarily, the Apoſtle would that the holy Euchariſt be receiued worthily, otherwiſe the dãger is great: for hee which with a corrupt mind and euill intention, approacheth vnto the Lordes table, eateth and drinketh his owne iudgement.

3 Thirdly S. *Paul* would that a difference be made betweene theſe holy Elements, conſecrated to a moſt diuine vſe, and the prophane repaſtes of the body onely.

A Meditation vpon that of the Prodigall Sonne, when he was receiued of his Father. Luke 15. 20.

THeſe three things which the Apoſtle requireth in this preparation, may be

bee conſidered in the receiuing of the Prodigall ſonne.

Firſt he feeleth with griefe his own miſery, he acknowledgeth his own vnthriftines, confeſſeth his ſinne, whereby inclufiuely hee craueth pardon, which done, his father receiueth him.

2 Secondly, he is clothed with a new garment, which may ſignifie the cloathing of righteouſnes, which is made white in the bloud of the Lambe, *Apoc.* 7. 14.

3 After all he ſitteth down at the table, eateth the fatte calfe, or that bleſſed ſacrifice that was once offered for all, is entertained with mirth and melodie. For is there not ioy in the preſence of the Angels of God in heauen, ouer one ſinner that repenteth? *Luc.* 15. 10.

The

The Soloquie vpon this preparation.

LOrde although thy Apoſtle had neuer mentioned the purity of conſcience, which is required to this diuine ſacrament, who would not iudge that thou the fountain of all puritie, oughteſt to be receiued with a pure & clean hart. O moſt merciful Lord, how little doſt thou require of vs, to eate of that Lambe ſent of thee from heauen, by whoſe offering wee are deliuered from the ſeruitude of ſinne.

The Iewes to eate their Paſcall Lambe, which was but

but a ſhadow and figure of this, ought to prouide them a Lambe of a yeere olde, *Exo.* 12.13. without blemiſh, which roſted by fire, ſhould bee eaten haſtily of them with ſweete bread and wilde Lettice, with their loynes girt, their ſhooes on their feete, their ſtaues in their hand. O how grieuous and troubleſome was this burden, (containing the force of the law.) It was of that ſort which S. *Peter* witneſſeth, Neither your Fathers nor you were able to beare. But to the eating this true lamb, which taketh away the ſins of the world, thou doſt require no other thing in the law of grace, but the puritie of conſcience, and deuotion of heart. O how true is it my louing Ieſus, which thou haſt

haſt ſaid of the law, *Math. 11.* 28. My yoake is ſweete, and my burden light, yea truely, ſo light and ſweete, that if there were not that would imagine a labour in the precept, it ſhuld not deſerue the name of a burden or yoke.

O my ſoule, now thou ſeeſt to how few thinges Chriſt hath bound thee, and how he hath giuen thee aboundance of his grace in this life, by the benefit of this moſt holy Sacramẽt, & in the other life eternall. Onely take heed to thy ſelf, that ſeeing the Lord of his infinite goodnes, hath giuen thee ſo eaſily this inеſtimable commoditie, thou doſt not againe relapſe into deſtruction.

Conſider earneſtly what thou ſhouldſt doe, not to re-

ceiue

ceiue ſo gentle a Lord, which cõmeth to enrich thee with his gifts, were great inhumanity, very pernicious vnto thy ſelfe. But to receiue him vnworthily by thy default, were meere ſlouthfulneſſe, which procureth iniurie to him, and puniſhment vnto thy ſelfe.

Thou ſhalt doe well to imitate the example of the poore countryman, who vnderſtanding that the King would reſt in his houſe, remooued al things which hee thought might offende the Kinges eyes, diligently ſwept all his houſe, and although hee could not beautifie it according to the worthineſſe of ſuch a gueſt, yet hee did as much as hee was able, to receiue him in ſeemely and decent manner, hee

he goeth to meete the king with all ſpeed, receiueth him with great ioy, gueth him many thankes for this ſo great fauour. If then ſo many things are done to an earthly King, what wilt thou doe O my Soule, to the King of heauen, who commeth not to liue at thy coſt, but to impart his goods vnto thee? Labour therefore in cleanſing and decking thy ſelfe, hange the chamber or vpper roome of thy beſt deuotion, with the Tapeſtrie of holineſſe, and welcome him with loue, who of Loue ſayth, My delight is to be with the ſonnes of men, *Prou.* 8. 31.

A Meditation for the day we are to Communicate in.

IN what day you communicate, as ſoone as you awake early in the morning, thinke that the Lord doth expect you this day at his heauenly table. Thinke of putting on the inward ornaments of the Soule, as Faith, Repentance, Deuotion, Charitie, Humblenes of mind, & ſuch like.

1 Conſider how Chriſt in his conception, tooke our nature, and that wee in this ſpirituall conception of him, ſhould expreſſe many diuine qualities

qualities of his nature.

2 Conſider you are to receiue him this day in the ſtate of grace, who ſhall one day receiue you in the ſtate of glory.

3 Conſider that of the firſt eating it was ſayd, that day thou eateſt thou ſhalt die, but by this eating, that day thou eateſt thou ſhalt liue, *Ioh.* 6.

4 Eſteeme thy ſelfe vnworthy, and ſay, Sweete Ieſus what loue is this thou purſueſt mee withall, behold Lord I prepare my ſelf this day to receiue thee into the poore Cottage of an humble hart, but alas, the Witeman *Salomon* himſelf, when he had in many yeeres, and by much coſt built thee a Temple, 1. *Kin.* 8. Did notwithſtanding marualle that thou the God of

all Maieſtie, wouldſt vouchſafe to abide and dwell in it. what ſhall I ſay, who haue beſtowed ſo little paines, ſo ſmall coſt, in preparing thee a Temple, I beſeech thee to turne my Soule into a houſe of prayer, to whippe out all euill affections, that it may bee rightly ſayd to bee *Domus tua*, Thy houſe.

4 Make one repentance with *Mary Magdalen*, one heartie repentance for al that is paſt.

A Meditation taken out of the Hiſtory of Zacheus. Luke 19 2.

ZAcheus deſirous to ſee Ieſus, but for that hee was of a lowe ſtature; hee could

could not ſee him for the multitude of people, he went vp into a tree where Chriſt ſhould paſſe by.

2 Chriſt paſſeth by, and caſting his mercifull eyes on *Zacheus*, ſayd, *Zachee*, make haſte to come downe, for to day I muſt abide in thine houſe. He came down then all reioycing, and receiueth him into his houſe, thinking that hee was greatly rewarded.

3 Thirdly, the Iewes when they ſaw Chriſt turne into the houſe of a ſinner, they murmured, which *Zacheus* perceiuing, turning to Chriſt, ſayd, Behold, halfe of my goods I giue to the poore, and if I haue defrauded any thing from any mã, I reſtore foure fould. But Ieſus ſayd vnto him, Salvation

on is come vnto thy houſe.

The application of this Hiſtorie.

THat thou mayſt be partaker of ſaluation, which is offered in this ſacrament, it is neceſſary that thou be deſirous to know and taſt Chriſt, which is contained in this holy myſterie. And to knowe him, it is neceſſarie firſt, that thou lift vppe thy mind on high, and conſider the greatnes of God, keeping in the meane while, the ground vnder thy feete, as *Zacheus* kept it, when hee ſtood vpon the tree, that is, to procure that our temporal buſineſſe bee then vnder vs, and not ouer our head, by diſtracting vs in deuotion.

2 Wee muſt receiue our Lord not with melancholie or anguiſh of doubts, but as *Zachee* did with ioy, which ſpringeth from a vehement affection towardes this holie Sacrament.

3 Conſider that it is not ſufficient to receiue Chriſt into our houſe, & then to put the hand in the boſome, but wee muſt furniſh the ſacred Communion with good works, by releeuing the neceſsities of our neighbours, after the example of *Zacheus*: and hee which doth ſo, ſhall heare that comfortable voyce, This day ſaluation is come into thine houſe.

The fruit.

THe fruit of this Meditation, ſhall bee to deſire and

and aſk of God, an affection to this Sacrament, frō which affection ſpringeth ſpirituall conſolation, neceſſarie to the Communion.

The Soloquie.

O My bountifull Ieſus, how liberall art thou towardes him, who doth deſire and ſeeke thee? *Zachee* was held with deſire of thee, but of ſeeing thee onely, and thou not onely didſt ſhewe thy ſelfe to him to be ſeene, but alſo calledſt him, and inuiteddſt thy ſelf into his houſ, on whome to augment thy fauour, thou beſtowe dſt

Saluation. Oh how well hath the Prophet ſayd of thee, All Nations ſeeking thee, ſhall reioyce and bee gladde And let them ſay alwayes which loue thy ſauing health. The Lord bee magnified.

Zachee thou worthily reioycedſt, becauſe thou haſt him in thine houſe, which maketh al Angels to reioyce. Onely reioyce and eſteem as nothing, if the Iewes murmur and cal thee ſinner, ſince hee is at hand for thee, which can defend and iuſtifie thee, ioyne thy ſelfe to him, and he will be as a buckler for thee, and thou ſhalt alſo vnderſtand how ſweet the Lord is. O my ſoule, thou haſt alſo cauſe of reioycing, and peraduenture greater then *Zachees* had, ſeeing to thee alſo this day commeth the fountaine

taine of all ioy and gladnes Heare what the Prophet *Zacharie* ſayth vnto thee: Reioyce O daughter *Sion*, and be gladde *O* daughter Ieruſalem, behold thy righteous King and thy Sauiour commeth vnto thee, not commeth hee to exact a tribute, or to command any taſk, but onely for the cauſe of ſauing thee, & defending thee from the rebuke of thine enemies. Think not that a greater benefite ſhewed to *Zacheus* then to thee, for while thou doſt ſpiritually receiue him vnder the accidents of bread and wine by faith, and after a moſt heauenly manner, hee ſheweth that he is come vnto thee, not onely to conuerſe with thee, & beſtow ſaluation, as hee did to the houſe of *Zachee*, but alſo to vnite him

ſelfe to thee, that thou maiſt bee one certaine thing with him, which is the effect of this heauenly meate.

Who doth not ſee then that this is a far greater beneſite? oh my gracious Lord, ſeeing thou haſt vouchſafed to enter this poore houſe of mine, giue me grace that it happen not to mee, as to the vngratefull Iewes, who in the day of Palmes, receiued thee with great ioy and triumph into Ieruſalem, but a little after they cried to *Pilate*, crucifie him, crucifie him, & caſting thy croſſe vppon thy ſhoulders, caſt thee forth of this citie. Let me die O Lord before, yea, let me dy a thouſand deaths, then that I caſt thee out of mee. For that were to thruſt thee out of thine owne houſe.

A Meditation vppon thoſe words of Chriſt, Luk. 19. 5. Hodie oportet me manere in Domo tua. *To day I muſt abide in thine houſe.*

WHo am I O moſt bountifull Ieſu, that thou deſireſt to abide with mee? who am I that may deſerue to entertaine thee the Lord of heauens? What doſt thou find in mee, that doth ſo much delight thee, and inuite thee to come vnder my roofe? art thou ignorãt of my moſt vile beginning? I am not of the number of that celeſtiall

tiall and diuine Legion, I am not a Seraphin, not an Archangell, not an Angell, nor any of the Thrones, or other moſt ſacred Spirits, my being differs much from thē, freed are they from all admixtion of body, pure, and innocent, I was born in ſinne, drawing my beginning frō the earth, ſo meane a ſubiect, I am not worthie. O my Sauiour, of thy diuine preſence, happily thy delight is to bee with the ſonnes of men, true, but I am not *Abraham*, I am not *Moyſes*, I am not as the bleſſed virgin, no, I beare not the leaſt ſimilitude of theſe bleſſed Saints in heauen, while they remained in the world, What ſhall I ſay? I am ſorie O my Lord, I am no more worthie to receiue thee then I am, but my comfort is, thou

thou tookeſt mercie on the woman of Canaan, and all diſtreſſed people that came vnto thee.

A ſhort forme of confeſsion to bee made in priuate, before the receiuing of the bleſſed Sacrament.

I Miſerable ſinner, confeſſe & acknowledge with bended heart, and handes lifted vp in the preſence of Almightie God, my many and manifolde ſinnes, and that I haue tranſ-

greſſed ſundry waies againſt the precepts of the firſt and ſecond table, I am ſory from the bottome of my hart, and it greeueth mee that I haue ſo often offended thee, I come vnto thee as an humble ſutor, to obtaine mercie and pardon for all my offences, I beſeech thee to ſanctifie me by thy holy ſpirit, to ſtrengthen my faith againſt all aſſaults, ſo ſeale vp in mee by this holy myſterie, that comfortable hope of the life to come. Direct me, I beſeech thee, now approching to thy holy table, that I may abide with thee, and be a fit habitation for thy holy preſence, both nowe and for euermore, whē I cōſider thou didſt create me, not being aſked, redeeme me, not being required, it turned my teares of

of ſorrow into teares of ioy, my teares of fear, into teares of loue. O my Sauiour ſhew mercie, for with ſuch great ſinners as I am, thou getteſt greateſt honour, as thou didſt by *Mary Magdalen.*

An admonition mouing all to reconcile themſelues, and forgiue their enemies, before they be partakers of the moſt holy Sacrament.

WHen thou bringeſt thy gift to the altar (ſayth Chriſt our Sauiour, *Mathew* 5. 23.) and there remembereſt that thy Brother hath

hath ought againſt thee, leaue thy offering before the Altar, & go thy way, firſt bee reconciled to thy brother, & then come and offer thy gift. In the 11. alſo of Saint *Mar.* and 25. hee ſayth vnto his Diſciples: When you ſhall ſtande to pray, forgiue, if you haue ought againſt any man, that your Father which is in heauen may forgiue you your treſpaſſes. By both which teſtimonies of holy Scripture, we learne, ỹ all our oblations and prayers, (otherwiſe in themſelues amongſt the beſt actions of a Chriſtian life) are in no caſe acceptable vnto God, without our reconcilement & charity firſt had with mẽ. The Wiſeman, *Eccl.* 28. 2, 3. could thinke it vnmeet in very reaſon, to aſk mercy, whẽ

wee

we our ſelues denie mercie. We may remember, that the vnthankfull debter that wold not remit his fellow ſeruant. *Mat. 18. 30.* for his vncompaſſionate vſage of his fellow: found himſelfe the like meaſure, that is, iudgement without mercie, at his mayſters hand.

With what countenaunce (ſaith one) can we looke vp to heauen and ſay, Lord forgiue vs our treſpaſſes, and yet reuenge with all extreamitie the leaſt offences offered vnto our ſelues. Noe, no, hee that ſeeketh vengeance, ſhall ſurely find vengeance, *Mihi vindictam, ego retribuã* vengeance is mine, ſaith the Lord, I wil reuenge. We muſt let God alone to right our wrongs, vnleſſe we will vſurpe that poore which

is onely proper vnto him, for ourſelues we ſhould not forget the Wiſemans counſell. Forgiue thy neighbour the hurt that he hath done thee, ſo ſhall thy ſinnes alſo be forgiuen thee when thou prayeſt: ſhould a man beare hatred againſt man and deſire forgiuenelle of the Lord? Peter ſaith vnto Chriſt, maiſter: how often ſhall my brother ſinne againſt mee, and I forgiue him? vntill ſeauen times, no Peter (ſaith our Sauiour) I ſay not vnto thee, vntil ſeuen times, but vntil ſeuenty ſeuē times, that is, *quoties toties*, how often ſoeuer he ſinne againſt thee, ſo often ſhalt thou forgiue.

The offering vp of ſacrifices in the olde lawe was a ſpeciall parte of that worſhip the people were wont to performe vnto Almightie God

God as an acceptable ſer-uice vnto him. But the pro-phete Eſai telles them, *Eſa.* 1. 11. all their offrings were vtterly diſpleaſing vnto him, for why? they were all ſet on crueltie, and reuenge, their hands were ful of blood and therefore God woulde accept of no ſacrifice at their handes. Our obiations that are done in loue with God, and man: theſe aſcend like the ſmoke of Abels ſacrifice, and are wel pleaſing vnto the moſt higheſt.

But howe ſhoulde fleſhe and bloode forgiue, where wrong and iniurie hath been offered? that which Adam cannot beare, Chriſt can, that which to nature is ſo much againſt nature, and therefore difficulty, is to grace nothing ſo, that which heathen men will

will ſo hardly brooke, is to Chriſtians who haue, or ſhould haue a further perfection, more facile and eaſie. Wherefore our Sauiour tels his diſciples, of ſomewhat more then louing them, who loue firſt, *Ego dico, Vobis d. Diligite inimicos*, I ſay vnto you loue your enemies, do good vnto them that hurt you, pray for them that perſecute you, we forgiue, we loue our very enemies for his ſake who hath done farre more for vs. What greater loue (ſaith Saint *Iohn*) then for one to giue his life for his friende? yet greater was Chriſtes loue who gaue his life for vs that were his enemies, we haue ſome reaſon to helpe the diſtreſſed, to relieue the poore & needie, for the verie beholding of their neceſſitie

neceſſitie doeth often moue compaſſion: but to loue our enemies wee haue no reaſon in the world, but onely for his ſake who hath commanded all thoſe who profeſſe his name, and expect his kingdome ſaying, *Diligite inimicos*, loue your enemies. We forgiue, and why? Chriſt hath forgiuen vs, wee ſhewe mercie, and why? Chriſt Ieſus hath ſhewed mercy vnto vs. *Quid contra nos proximus*, ſaith an ancient father, ſhall wee ſee what our neighbour hath done againſt vs, and ſhal we not ſee what Chriſt hath done for vs? God forbid? All that we do, or can forgiue are pence only, Chriſt he forgiues tallentes, wee ſome few, hee ten thouſand; wee ſhew loue, but Chriſt ſhewed loue in deed, loue without

out example. Were we as readie to remember benefites as wee are iniuries, wee would bee more charitable then we often are.

But being readie to reuenge, doe wee know how ſoone wee may ſtande in need of God our ſelues? no verily? and therefore we had need to ſhewe compaſſion to others.

When as now Iacob their father was dead, Iosephs brethren thought Ioſeph would reuenge all the wrong they before vniuſtly offered their brother they were deceyued, Ioſeph telles them he meant nothing leſſe. Am not I (ſaith he) vnder God? as if hee ſhoulde haue ſayde my ſelfe am readie to aske forgiueneſſe of God and ſhould I not from my heart forgiue

forgiue you my brethren? I doe, I doe. Wherefore one ſaith, *Qualem erga te Deum habere vis, talem te erga próximum oſtendas*, as thou wouldeſt haue God bee vnto thee, ſo bee thou to thy neighbour that hath offended thee.

To moue Chriſtians to this loue, Chriſt our Sauiour goeth further and ſayeth: forgiue, that you may bee children of your father, which is in heauen, for he cauſeth the Sunne to ariſe on the iuſt, and on the vniuſt. It was a token that Dauid was of the ſtocke of Ieſſe when hee would not onely not hurt King Saule his enemie when hee was aliue, but woulde euen ſhewe mercie vnto his offſpring

offpring when he was dead: they giue teſtimonie that that they are his followers who prayed for his enemies (father forgiue them) who ſhew themſelues ready to remit, and can finde in their hearts to forgiue offences offered. S. *Ambroſe* told a great Emperor of the world how Chriſtians did auenge themſelues: our weapons (ſaith he) are our prayers & our teares: we weep for our perſecutors, wee pray for them.

Neither ſhal our forgiuing go away emptie for this actiue mercy ſhewed vnto men, ſhall be rewarded with paſſiue mercy by him, who hath ſaid: Bleſſed are the merciful for they ſhall obtaine mercy. Hence it commeth to paſſe, that our enemies may doe

vs

vs as much good as the beſt friends we haue in the world: whereas in forgiuing them wee receiue forgiueneſſe of God: but for one drop of water giuen, wee receiue by a gainefull intereſt a whole ocean ſea, for our two mytes, the whole treaſure of the temple. We giue and forgiue ſome ſmall benefites, treſpaſſes, but with God there is no depth of his bountie, no number of his mercies.

If at any time we are iuſtly moued (as we often are) to vſe that *Quid rependam*, as of the Prophet, *Pſal.* 116. 11. what ſhall wee doe vnto the Lord for all the benefites hee hath done vnto vs? then moſt eſpecially approaching to theſe holy miſterie: which the old Chriſtians in the Primitiue Church well remembring

bring, gaue euident teſtimonie at this ſolemne occaſion by their liberalitie to the poore, their viſiting the ſicke, and other like works of mercie.

And beſides their charitable reliefe of the needie; it is wonderfull to conſider, and it may do a good mans hart good to call to mind the vniforme peace, and peaceable vnion, they retained amongſt themſelues all aſſembled in one communion of Saints, to worſhip him in earth, with whom they hoped ſhortlie to reioyce in heauen. They forgat not that charge left by Chriſt at his departure from the worlde: by this ſhall men know that you are my Diſciples that you loue one another, nor that louing entreatie of Abraham

ham had with Lot, *Gen.* 13 11. Let there bee no ſtrife betweene thee and me, betweene thy heardmen and my heardmen, for we are brethren.

Bee of one mind ſaith the Apoſtle, *2. Corinth.* 13. liue in peace, and the God of loue and peace ſhall be with you: and to the Epheſians he ſaith, let all bitterneſſe, and anger, and wrath, bee put away from you, with all maliciouſneſſe bee courteous one to another, forgiuing one another, euen as God for Chriſtes ſake forgaue you. There is but one bodie, one ſpirit, on faith, one baptiſme, one God which is aboue all, through all, and in vs all.

In this miſterie as the faith full find, wrought tranquilli-

tie of conſcience within: So alſo finde that the ſpreading of charitie towardes men abroade, which charitie thinketh no euill, beleeueth all thinges, hopeth all thinges, endureth all things.

When as Chriſt our Sauiour was now to celebrate his laſt ſupper, he waſheth himſelfe his diſciples feet, wypeth them with a towell, giueth a precedent of humility, & loue admitteth *Iudas* that bare an euill mind towardes him to his owne diſh, giueth him a ſoppe, ſpeakes mildly vnto him, which all were tokens of loue: ſhould we not take example by our Lorde and maſter? When may we more fitly vſe that hymne of the Angels reſpecting the common cauſe of ioy: wee haue Glorie be to God on high, in earth

with a towell, and powredſt water into a baſon, and kneeling vpon thy knees, thou meekely didſt waſh the feete of thy diſciples, and wipedſt them with a towell.

O moſt good & gracious Ieſu, thou before thou ſhouldeſt ſuffer, didſt bequeath a moſt excellent good thing vnto thy children, leauing for vs thy moſt ſacred bodie to be our meate, and thy moſt precious bloode to bee our drinke, there can no wit nor vnderſtanding penetrate and throughly ſee the bottomles depth of thy charitie.

O moſt good and gracious Ieſu, theu comming to the garden of Oliuet, beganneſt to feare, and to bee heauie, wherupon ỹ ſaidſt to thy diſciples: My ſoule is ſorrowfull vnto death. And then diuided

 ſundred

and ſundred from thē, thou ſetſt thy ſelfe vpon thy knees, and falling vpon the earth flat on thy face, thou prayedſt vnto thy Father, and fully and wholly reſignedſt and yeeldedſt thy ſelfe vnto him, ſaying, Father, thy will bee done, and at length through moſt painefull agonie, wherwith thou was grieuouſly opreſt & afflicted, thou ſweatteſt throughout all thy body a bloudy ſweate.

O good & gracious Ieſu, thou kindled & burning with an ineffable deſire to redeem me, wentſt to meete thine enimies, & ſufferedſt Iudas the traitor to kiſſe thee, thy ſelfe to be taken, & to bee bound with all confuſion & ſhame, & moſt vnworthily to be led vnto Annas, where thou ſufferedſt moſt meekly to bee ſtriken

ſtriken on thy moſt innocent face.

O good & gracious Ieſu, thou being faſt bound like a notorious malefactor, waſt led vnto the houſe of Cayphas the high Prieſt, wher the Iewes moſt vniuſtly accuſed thee, moſt ſpitefully ſtruck & buffetted thee, ſcornefully waſt thou mocked, & blindfolded, being bidden to propheſie who ſtrucke thee, doing to thee innumerable iniuries all the night.

O good & gracious Ieſu, thou in the morning waſt broght before Pilate, & with moſt ſweet & pleſant coũtenãce caſting thine eies down, ſtoodeſt before him in the Iudgemẽt hall, & when thou waſt moſt faſly accuſed of ỹ Iews, & many a rebuke & reproach was ꝯiuen thee, thou meekly heldſt thy peace, and

madeſt no anſwere.

O good and gracious Ieſu thou waſt ſent from Pilate to Herode: this Herode of a very curious and vaine mind coueting to ſee ſome miracle at thy hand, asked & demanded many things of thee; the Iewes cried out againſt thee, but thou amongſt all theſe moſt wiſely heldſt thy peace: For this cauſe Herod and all his deſpiſed thee: *O* how vnmeaſurable was this humility and obedience! at the will & pleaſure of thine enemies thou wentſt forth, thou returneſt again, ſuffering thē to do to thee what they would.

O good and gracious Ieſu thou in the iudgement hall ſtripped naked, and without all compaſſion being bound faſt to a pillar, waſt moſt cruelly ſcourged, there was thy virginall

virginall and tender fleſh cut with whips, and torne with ſtripes, altogether mangled, and deformed, with blacke & blew, and many a wound, ſo that the ſtreames of thy moſt precious blood ranne downe on euery ſide vpon the earth.

O good and gracious Ieſu after that ſore and ſharpe ſcourging of thine, to put thee to more ſhame thou waſte clothed with a purple red garment, vile and torne: They alſo making a crowne of thornes painefully preſſed the ſame vpon thy moſt holy heade: and while the ſharpe thornes pricked grieuouſly, & wounded ſore thine head, thy moſt pure blood ranne down aboundantly euer all, thy louely face & neck, then they putting a reed into thy right hand, and kneeling

downe before thee, in ſcorne ſaluted thee ſaying, All haile King of the Iewes.

O good and gracious Ieſu, thou waſt brought forth by Pilate vnto the furious Iews, to bee gazed & looked vpon, wearing thy crown of thornes & purple garment, but they cryed out with more cruelnes to haue thee crucified.

O good & gracious Ieſu thou waſt deliuered vp vnto the will & pleaſure of the Iewes, which by and by led thee to bee crucified, laying thy heauie croſſe vpon thy ſore and bloudy ſhoulders: thus didſt thou beare moſt meekly thine owne croſſe, whoſe great weight pained thee ful ſore, & cõming vnto the place of thy ſuffering, all weary and breathleſſe wyth paine, for my ſake thou didſt not

not refuſe to taſte wine mingled with gall and mirrhe, which was there giuen vnto thee. O good & gracious Ieſu wh̄ thou waſt ſtripped naked thē were thy ſore woūds by the violent plucking of thy clothes renewed. O what a bitter and cruel paine didſt thou ſuffer when thy tender hands & vndefiled feet were with blunt and rough nayles faſt nailed to the croſſe, and when the ioyntes of thy lims were looſed, oh with what loue and ſweetnes of charity didſt thou offer thy hands & feet to bee bored through? Then out of the woundes of thy hands & feet as it had bin out of the wels of thy precious blood plentifully guſhed out. O good & gracious Ieſu, thou hanging vpō ẏ croſſe betweene two theeues, waſt aſſailed with blaſphemies, but

thou praiedſt vnto thy father the while, ſaying: Father forgiue it them, they wot not what they doe. Then didſt thou promiſe Paradiſe vnto the thiefe: then gaueſt thou thy deare beloued Mother (who peareed with the ſword of ſorrow ſtoode by the croſſe) vnto thy diſciple Iohn; and after thou haddeſt ſuffred three long houres intollerable paines, and thirſted very vehemently, they gaue thee eyſell to drinke, which when thou hadſt taſted bowing downe thy venerable head thou yeeldedſt vp thy ſpirit

O good and gracious Ieſu, O good ſhepheard thus thou beſtowedſt thy ſelfe for thy ſheepe: the right ſide of thy bodie was opened with a ſpeare, out of which flowed both

both water and blood, for vs thou wouldeſt that thy louing and tender heart ſhould be wounded, for my ſake afterward thy immaculate bodie was taken downe from the croſſe, Ioſeph & Nichodemus wound it vp in ſindon or cleane linnen, laide it in a ſepulcher. My dear beloued, yea the deare beloued of all my deſires, thou didſt vouchſafe thus to die & bee buried for my ſake, which liueſt and raigneſt bleſſed, & glorious, for euer and euer, worlde without end. Amen.

A *Prayer.*

O Sonne of the liuing God, moſt higheſt God, which for thy exceeding great charitie that thou didſt beare towards me haſt vouchſafed to bee made man, thou wouldſt for my

ſake be borne in a ſtable, and laid in a manger, to be fedde with the little milke of the maiden thy mother, to ſuffer needines and pouertie, to be ſore troubled three & thirtie yeares with manifold labors and careful paines, thou woldeſt for very inward paine & agonie bee all in a bloodie ſweat, and to be apprehended and taken, ſhamefully bee bound, vnworthily to bee condemned, vniuſtly to bee ſtricken with buffettes and blows, to be cloathed in purple by way of mockage, thou wouldeſt bee beaten & torne moſt cruelly with ſtripes, crowned with thornes, ouerladen with a painfull & heauy croſſe, be nailed & faſtened to the ſame croſſe: Thou the clother and garniſher of the ſtars hangeſt all naked, deſpiſed,

ſed, woũded. And with innumerable ſorrowes afflicted vpon the croſſe for my ſake: Thou ſheddeſt for mee thy moſt pure & precious blood; all this thou didſt for mee. I embrace in the armes of my ſoule thy venerable paſſion, I forſake and renounce all ſenſuall pleaſure, I reſigne all, put me wholly into thy hand and pleaſure: thine onely wil, thine only wil be done in me.

O moſt ſweet and merciful Ieſu, mortifie whatſoeuer lueth ſenſually in me, garniſh and adorne me with thy merites and vertues, Oh prepare Lord a delectable and pleaſant habitation for thy ſelfe in mee, renue my ſpirit, my ſoule and my bodie with thy excellent grace, knit mee vnto thee moſt neerly, change & tranſforme me

me altogether into thee, that thou mayeſt haue delight in me. Heare mee graciouſly O Lord, heare me graciouſly, not at my will, but at thy bleſſed pleaſure. O Lorde teach me, direct mee that I may do nothing, ſpeake nothing, thinke nothing, deſire nothing, but that which may bee acceptable before thee, Amen.

A prayer of S. Auguſtine, Meditat. 1. 7.

WHat haſt thou cõmitted moſt ſweet child, that thou ſhouldeſt bee ſo iudged? What haſt thou offended moſt louing innocent, that ỹ ſhouldſt be ſo hardly intreated? what is thy offence? what is

is thy fault? What is the cauſe of thy death, and occaſion of thy condemnation? For I it is that am the wound of thy ſorrow, the cauſe of thy ſlaughter, I am the deſert of thy death, the wickedneſſe of thy puniſhment, the ſtroke of thy paſſion, the labour of thy torment. O wonderful manner of correction, and order of vnſpeakeable myſterie, the wicked offendeth, & the iuſt is puniſhed, the guiltie tranſgreſſeth and the innocent is beaten, the vniuſt ſinneth, and the iuſt is condemned, that which the euil man deſerueth, the good ſuffereth and what the ſeruant cõmiteth, the Lord diſcharge th, what man hath offended, God ſatisfied. Whether O Sonne of God, whether hath thy humilitie deſcended? whether

whether hath thy charitie burnt? whether hath thy pitty proceeded? thy benignitie increased? whether hath thy loue attained? whether hath thy compassion extended? for I haue done wickedly, and thou art punished, I haue cõmitted the offence, and thou art chastened, with reuenge I haue done the fault, & thou art subiected to torment, I haue waxe proud, & thou art humbled, I am puffed vp, and ỹ art diminished, I became inobedient, & thou paidst the punishmẽt of inobedience, I gaue my self to gluttony, and thou art afflicted with hũger. The tree carried mee to vnlawful desire, perfect charity ledde thee to the tree of the crosse, I tasted of the forbidden fruit, and layedst vnder the torment, I am delighted with

with meat, and thou laboreſt at the doore, I inioy delicates, and thou art torne in peeces with nailes, I the ſweetneſſe of an apple, thou taſtedſt the bitterneſſe of gaule. Eue reioyceth laughing with me, Mary ſuffereth wayling with thee. Behold the king of glory, behold my impietie, and thy pittie ſhineth, behold my vnrighteouſnes, and thy righteouſneſſe appeareth. What O my King and my God, what ſhall I render thee for all thy benefites which thou haſt beſtowed on mee? for there cannot be found in mans heart, which may worthily be rendred for ſuch rewards, can the ſharpnes of mans wit deuiſe wherto the mercy of God may be compared. Nor is it the part of the creature to recõpence the

the ſufficiencie of the Creator. But there is O Sonne of God, there is in this ſo admirable diſpenſation, to which my weakenes may in ſome things relie. If my mind pricked with thy viſitation crucifie her fleſh, with the vices and concupiſcences thereof, and this thing when thou haſt graunted, it beginneth now as it were to ſuffer with thee, for that ỹ haſt vouchſafed to die for my ſinne. And ſo by the victory of the inward man by thy conduct, it ſhall bee armed to the outward triumph, for as much as this ſpirituall perſecution ouercome, it may not feare for thy loue, to yeeld it ſelfe to the materiall ſword. And ſo the ſmalneſſe of my condition, if it pleaſe thy goodneſſe, ſhall bee able for her power,

power, to anſwere the greatneſſe of the Creator. I pray thee for thy accuſtomed mercyes, powre into my woundes, that the rankor of my viperous infection caſt forth, may reſtore me to my woonted health, that taſting the nectar of thy ſweetenes, it may cauſe mee to deſpiſe with all my heart, the pleſant allurements of this world, and to feare no aduerſitie thereof for thy take, & mind full of my eternall nobilitie, I may loathe the windes of this tranſitorie feare. Let nothing be ſweete I pray thee vnto me, without thee, nothing pleaſe mee, nothing precious, nothing beautifull beſide thee. Let all things I beſeech thee bee vile vnto mee, without thee, let them be of no account: that which is

is contrarie to thee, let it bee troublesome vnto mee, and let thy good will bee my continual desire. Let it grieue me to reioyce without thee, and delight mee to bee sorrowfull for thee. Lette thy name be my comfort, & the memorie of thee my consolation. Let teares bee my bread day and night, in searching out thy iudgements. Let thy law bee better vnto mee, then millions of gold and siluer. Let it be delightfull vnto mee, to walke in the way of thy commaundements vnto the end.

The

The twelfth Meditation.

Concerning the ſpirituall communion of Chriſt.

FOr y the ſpirituall Communiõ alſo is profitable vnto ſoules, it is neceſſarie that wee enter into ſome conſideration of the ſame, and therein obſerue theſe circumſtances.

Firſt what it is, ſecondlie, after what meanes it may be vſed, thirdly, what profite we reape by it, fourthly, how acceptable it is to God. For the firſt, wee muſt knowe that as the Sacramentall

tall Communion, hath worthily the firſt place amongſt all the ſpirituall exerciſes of a Chriſtian life. So alſo, the ſpirituall Communion hath a very godly and diuine vſe. When the deuout man (ſaith *Gerſon*) doth euery day receiue ſpiritually the body of his Redeemer, ſo often doth hee myſtically communicate the myſtery of Chriſts birth and paſſion. is inflamed in his loue, and reuolued in his deuotion: ſo when wee receiue Chriſt in affection and deſire of minde (which the faithfull often ſhould doe) this is called our ſpirituall Communion.

For the ſecond, what commoditie this bringeth to the Soule, wee may gather by the manifold effects thereof. For as hee which moued by the

the holy Goſt beleeueth, ſorroweth for his ſinnes, and by louing God, deſireth to bee baptiſed, doth obtaine the grace of Baptiſme, which deſire of Baptiſme is called by the Diuines, *Baptiſma ſpiritus*, the Baptiſme of the Spirit, ſo doth it alſo happen in this ſpirituall Communion.

3 The third, howe wee reape profite by receiuing Chriſt into the holy deſires of our Soule, it may be eaſily vnderſtood by the increaſe of loue, While I was muſing ſayth the Prophet, the fire kindled. The eleuatiō of the mind vnto God, doth take vs away from earthly affections, and carrie vs vnto him, on whom our deſires are fixt

4 How acceptable this is vnto God, wee all know, hee that accepted the intention

tention of Abraham, and ſaid vnto Salomon, becauſe this was in thine heart, doth not onely accept of our good deſires, to embrace him in the armes of our affection, but alſo doth reward this deſire as the deed done. But we are to conſider, that we muſt not onely ſtay vpon the deſire of our will, and receiue Chriſt ſpiritually, but wee muſt proceed farther, to receiue him together, both ſpiritually and ſacramentally. For it is not inough to follow Chriſt in our intention, but wee muſt alſo receiue him in this holy myſterie, wherein we ſhew reuerence vnto his bleſſed inſtitution, and that wee are become his Temple, as the Apoſtle ſpeaketh, 1. Cor. 6. wherfore that we may be partakers of

ſo

ſo great a bleſſing, as is our vnion with Chriſt, wee may not omit this ſpeciall part of our Chriſtian duetie, which hee who will pleaſe God, and proceede to the perfection of a Chriſtian life, muſt often vſe, that ſo hee may goe forward in all vertue and holineſſe of life, yea, euen vnto the end.

That this holy Sacrament is giuen to the ſicke, as neceſſarie for the time of any viſitation.

COnſider, that amongſt the effects of this heauenly Sacrament, that to

to be cheefely numbred, that it maketh those strong in induring temptations, which worthily receiue it. Whence it is, that in times past it was giuen to men in places of visitation, or danger of death, that they might bee constant in the confession of Christ, and able to withstand the temptations of the diuell.

2 Consider that it also profiteth to attaine the health of the body, seeing it is so auaileable to the saluation of the soule. For if at the onely touch of Christs garment many receiued health, what cannot Christ himselfe doe, entring into the Soule of the sicke?

3 Consider that Christ, foreseeing our conflict to come, ordayned this most holy Sacrament, for the spirituall

ſpirituall helpe of our ſoules, we muſt think by how greater neceſſitie wee labour, by ſo much this ſacrament doth exerciſe more effectually his wholſome effects, ſeeing it is proper vnto the Lord to helpe more readily, then when greater neceſsity doth require.

4 Conſider, that here the diſtreſſed either in bodie or mind, may apply vnto himſelfe in particular, the merits of Chriſts paſsion, and raiſe vp himſelfe by a comfortable participation of this holy myſterie, and ſay: Thou haſt good cauſe to reioyce O my Soule, that the Lord of maieſtie commeth vnto thee, that hee may comfort thee departing this world, and by thy aſſiſtant helpe againſt the aſſaults of Sathan, who

indeuoureth to draw thee away from the reward of life, continue onely a good will for all, though thou art faint and feeble, though thy enemies bee many and mighty, yet hauing receiued diuine strength, thou shalt say, I can doe all things in him that strengthneth me. Cast all thy hope on Iesus, and thou shalt neither be ouercome of thē, nor put to shame, thou knowest well that the body of a certaine dead man was restored to life, 2. Kin. 13. by the onely touch of the body of Elizeus. If the boones of a dead Prophet had so great vertue, that they restored one from death to life, and the theeues amazed by the miracle of the thing, durst doe no euill; what will not the liuing

liuing and glorious bodie of Iesus doe? entring into thee, I doubt not but it will exerciſe greater might in thee, ſeeing hee is God omnipotent, and Lorde of all, and the diuell ſhall be ouercome and confounded at his preſence. O holy *Daniel*, teach mee howe I ought to giue thankes to my louing Lord, who ſeeing me in time of neede beſet with infernall Lions, doth ſende me food not by the Prophet Abacucke, Daniel. 14. or by any heauenlie Angell, but himſelfe commeth to bee my foode. O Loue without meaſure. Cõſider O my Soule, this vnſpeakeable mercie, thou knoweſt thou waſt loued of him in his greateſt extremities,

when hee departing out of this life vnto the Father, did institute this holy sacrament for thy welfare. Thou seest also hee loueth thee in thy extremities, it remaineth, that crying out with the Prophet *Dauid*, *Psal. 8.* Lord what is man that thou art so mindful of him, or with the Apostle, *Rom.* 14. If I liue, I liue vnto the Lord, if I die, I die vnto the Lord, to whom bee prayse and honor for euer, Amen.

What

What he ought to doe, who is to communicate before hee comes to the holy Table of the Lord.

HEE who will vſe the thing which he ought cõcerning this Sacrament, and that which the dignitie of ſuch a myſterie doth require, muſt lot out a certaine ſpace of time to himſelfe, wherein hee may performe thoſe things which pertaine to the preparation thereof.

And that we may diſcourſe more at large of this matter, and more familiarlie

with them which doe often communicate, I say they shall do very well: as Moyses commanded the people, that three daies before they were to receiue the Lawe, they should prepare themselues. So also they should prepare themselues in three daies, that they may bee apt and disposed to receiue the Lord, which bringeth a Law, not of death, but of life, not of the letter, but of the spirit, not of feare, but of loue

The holy Scriptures do testifie, that the maides of the king Assuerus, Hest. 2. 12. cõming only into his sight but once in sixe moneths, prepared thẽ with oyle of mirrhe, and other sixe moneths with certaine sweet odors, If these did doe this that they might find fauour with an earthly man,

man, what preparation ſhall bee required of vs, that wee may find fauour in the ſight of the true God?

One of the cheefeſt prayſes of the bleſſed Virgine Mary, for which the Angell did commend her, he ſheweth, when he ſaith: Thou haſt found fauour with God, and ought it to ſeeme a hard and troubleſome thing vnto vs to do, for ſo great glorie and dignitie, that which this woman hath done for ſuch vanitie? With what face I pray, will wee refuſe labour? yea, although all the powers, & ſtrength of our ſoules & bodies were to be imployed, that we may come at leaſt but into the grace & fauor of God, ſpecially when wee heare that theſe miſerable maids ſpent their whole life,

that they might come into the fauour of one mortall man. But becauſe this is an hard thing for vs to doe, at leaſt let vs prepare our ſelues in thoſe three daies whereof I haue ſpoken, doing al that which in vs lyeth. But if you ſhall aske mee what that is, I ſay that the firſt thing is that thou walke carefully all this time, that with the holy man Iob thou feare all thy works, that thou haue diligent regard of thy ſelfe, & throughly examine thy conſcience, and that thou take heede in all thy conuerſation, that thou committe nothing, which may offende the eyes of God, not onely mortally, but negligently, alſo, as much as thou canſt. Neither onely ought wee to decline from the ſinnes themſelues

ſelues, but alſo from the occaſions of them, as immoderate laughing, paſtimes, and wanton ſports, and all vaine conuerſation, and all thoſe exerciſes which are ſeldome done without ſinne, no otherwiſe, ſaith a learned man, then a handſome and adorned woman, when on the Saboth day ſhee hath put on cleane apparrell, and goeth forth abroad, doth moſt diligently beware that ſhee handle not thoſe thinges, wherewith ſhee may be contaminated. So wee in this time ought to walke more carefully then at another, and to bee ſo loathed, that wee may bee worthie to come to receiue the King of Angelles, and ſitte at his Table. Before all thinges the tongue muſt bee kept

with all diligent care all this time: in the old law, the vessels without couer were counted vnclean. Let regard be had, that the mouth vtter no vaine & idle words, much lesse offensiue, that the doore may be kept pure and clean, through which that heauenly foode shall enter to our Soule. No lesse diligently let the heart bee kept pure from all vain, vncleane, and vnquiet cogitations. For an vnseemely thing is it, that in the place where GOD should take vp his mansion, to leaue any thing offensiue to his cleane and heauenly sight. And because the place of his abiding is peace, for in peace saith the Psalmist, is his staying. Lette vs therefore put farre from vs all vnquietnesse

neſſe of minde, and perturbations whatſoeuer.

The euening beeing come when as thou ſhouldſt Communicate, early in the morrow following, verie laudable is it either to mitle a meale, or elſe at the leaſt to bee content with a ſmall or light Supper, after which thou mayſt not eyther betake thee to pleaſurable delights, or be preſent in the concourſe of mame, but that thou mayſt bee quiet, and more fitte to ſpende a good part of the night in preparing thy mind for the daye following. When thou art layde in thy bed, before ſleepe doth cloſe thy eies, perſeuere & cõtinue in good thoughts, beſeeching God that hee deliuer thee frõ all idle fantaſies and illuſions

illuſions of the diuell, that thou mayſt the next day goe vnto the Lords table, with more puritie both of bodie and Soule. So often as thou awakeſt in the night, by and by call to minde the ſame thoughts in prayer.

Very earlie in the morning, thy eyes not yet fully opened, thinke thou art lying in the armes of Chriſt crucified, exerciſe thy minde in the remembrance of his paſsion, about which wee ſpend the day following, ſometime thinking of his ineffable Loue, ſometime of his extreame ſuffering, in a word, becauſe this ſacrament was inſtituted in remẽbrance of his Paſsion, moſt profitable and acceptable vnto God, is our deuout remembrance of the ſame, that by

by this meanes we may accompliſh alſo the will of the Teſtator.

The manner of communicating vſed by a certaine Virgine.

In prax. vit. ſprit.

BEfore the communion I prepare my ſelfe after this manner ſome two daies before. I examine mine owne conſcience, I humblie confeſſe me, and am hertely ſorie for my ſinnes: when I may not faſt, at the leaſt I eat and drinke ſparingly.

2 The nexte morning I beginne ſooner then at other times a prayer in my minde, therin deſiring grace of God to

to be communicate and that he make me such a one as I ought to be, comming to his holy table, that this most holy Sacrament may obtaine in my heart that fruite which it obtayneth in the heartes of them which worthily communicate.

3 Then I consider how great a thing it is to bee partaker of so holy a misterie, to receiue him whom the Angelles adore, the Prophetes haue desired, the Apostles loued, the martyrs imitated, and all holy men coueted with vnspeakeable desire, to honour, loue and vnite them vnto him by this holy Sacrament.

4 Moued with this desire, I studie to enflame my soule more largely, by considering Christs vnspeakable loue by calling to mind the manifold graces

graces this ſacrament bringeth with it to the ſoule of the deuout communicant.

5 When I come to communicate I exerceſe my hart in theſe contemplations. 1. I call to mind my own vilenes, 2. I caſt my ſelfe downe at the feet of Ieſus by humility. 3. I make a ſhort confeſſion of my faith, as I believe that thou art the very Sauiour of the world O bleſſed Son of God which waſt crucified for me, dead and buried, deſcendedſt into hell and didſt riſe again. 4. I am ſory that I come ſo little prepared as I do, but euer hoping hee will accept my humble intention, I put my truſt in his mercie and merites.

6 Sometimes I talke thus with my ſoule, ſaying: behold my ſoule thy Lord and God, loue him whom thou deſireſt with

with such care, account thy selfe happie if thou acknowledge him, loue him, desire him to dwell with thee.

7 Lastly, I lay before him all my sinnes and infirmities had in the depth of my heart, and I most feruently desire, that hee would pardon them all, & I purpose earnestly to amend and so with al humble reuerence I come to the Lords table.

My demeanour after the Communion.

AFter the communion I betake mee to some secreate place that I may talke onely with my Lord, whom I haue by faith receiued into the house of my

my ſoule, and firſt I ſet before God the Father the holy ſacrifice of Chriſt our Lord, and I ſet before him whatſoeuer he hath ſuffered for me, vſing theſe or the like words.

Behold O eternall Father thy ſonne whom of thy infinite loue thou haſt ſent from heauen vnto the earth, that hee might take fleſh of man, be borne in a ſtable, flie into Egypt by the perſecution of Herod, & ſhould be in great pouertie. Behold O Father, what great thinges hee hath done and ſuffered for mee in the wilderneſſe, in preaching, in faſting, in praying, in iourning, in perſecutions of the Iewes, in hearing blaſphemies, ſuſtayning iniuries, and reproaches; all which he ſuffered at the handes of the vngratefull Iewes, ſee him, betrayed

betrayed and sold for thirtie pence, I offer him to thee O holy Father bound in the garden, lead away to Annas, beaten and buffeted in the house of Caiphas, accused before Pylate, mocked of Herod, scourged and [illegible] ed of the Iewes. Behold ther his head hang[illegible] his face pale wa[illegible] handes and f[illegible] through, his m[illegible] opened.

Behold the [illegible] earth mourni[illegible] manner, the so[illegible] ther, the deere [illegible] wayling him, an[illegible] gratefull Iewes by [illegible] the more to waxe mad[illegible] gainst him: I offer him vnto thee annointed with myrrhe, wrapped in cleane linnen, buried in a newe sepulcher

sepulcher. These thinges done, I make an end, praysing, blessing, and giving thankes to God that hee hath loued vs, so that he gaue his onely sonne for our saluation.

[redacted] condly, I turne mee [redacted] with all thankfulnes benefites and [redacted] him as vnto a [redacted] tion my inward faults as to [redacted] ord, I open [redacted] defectes in- [redacted] wont to fall, [redacted] o numster a [redacted] I relapse not [redacted] especially I pray [redacted] ould graunt mee [redacted] receiue him hereafter worthily.

3 I purpose to amende, wherin I am wont to offend, and namely, I decree to roote

betrayed and sold for thirtie pence, I offer him to thee O holy Father bound in the garden, lead away to Annas, beaten and buffeted in the house of Caiphas, accused before Pylate, mocked of Herod, scourged and crucified of the Iewes. Behold O Father his head hanging down, his face pale with death, his handes and feete pearsed through, his most sacred side opened.

Behold the heauens and earth mourning after their manner, the sorrowfull mother, the deere disciples bewayling him, and the vngratefull Iewes by so much the more to waxe madde against him: I offer him vnto thee annointed with myrrhe, wrapped in cleane lumen, buried in a newe sepulcher

ſepulcher. Theſe thinges done, I make an end, praiſing, bleſſing, and giuing thankes to God that hee hath loued vs, ſo that he gaue his onely ſonne for our ſaluation.

2 Secondly, I turne mee vnto Christ with alll thankfulneſſe for his benefites, and I open vnto him as vnto a moſt holy phiſition my infirmities, and all my faults as to a moſt gentle Lord, I open vnto him all my defectes into which I am wont to fall, deſiring him to miniſter a remedie that I relapſe not ſo often, and ſpecially I pray that hee would graunt mee grace to receiue him hereafter worthily.

3 I purpoſe to amende, wherin I am wont to offend, and namely, I decree to roote

roote out ſome one ſinne, in the place whereof, to inſert ſome vertue, whereof I haue neede, that I may alwayes goe forward from better to better, and I humbly pray his diuine maieſtie, that he grant mee ſtrength to execute that thing.

4 Laſt of all, I diligently keepe my heart all that day, thinking that the Lord reſteth therein as his houſe, wherefore I giue my in[illegible] that I may vſe all modeſtie, as well in ſpeaking, ſeeing, & walking, as in al my outward cõuerſation, often I ſay with my ſelfe: This day O Lord, thou haſt come to mee a ſinner, this day thou haſt renewed my heart by thy holy Paſsion, I pray thee abide with mee, goe not from me. And ſo applying my ſelfe vnto

vnto the prayers of the day. I vſe the ſame prayers with greater deuotion then ordinarie. I giue thankes for all benefites, eſpecially for thoſe receiued by this moſt high and holy Sacrament.

Certaine breefe queſtions and anſweres concerning the bleſſed Sacrament.

Queſtion.

FOr what cauſe doe you receiue the bleſſed Sacrament?

Anſwere.

Firſt that I may obſerue and dutifully keepe Chriſts moſt holy inſtitution. Secondly, that I may ſhew my ſelfe a member of that body where-

wherof he is the head. Thirdly, that I may receiue this soueraigne repast to the health of my sinfull soule.

Question.

What do you receiue?

Answere.

The very body and blood of Christ, after a most diuine & heauenly manner.

Question.

What profit haue you by receiuing?

Answere.

Increase of grace, of loue with God and man.

Question.

Why do you often communicate?

Answere.

Because my hope is I am one of Gods children, and therefore desire to come often vnto him as to a louing father.

Question.

After

After what maner come you?

Anſwere.

By faith and repentance, hauing a ful purpoſe to ſerue him in holines and righteouſnes al the daies of my life.

Theſe few obſeruations may be obſerued before our acceſſe vnto the Sacrament of the Lords Supper.

YOu muſt ſtedfaſtly beliewe in Chriſt crucified.

2 You muſt humble your ſelfe by a ſerious conſideration of your manifold ſinnes.

3 You muſt thinke Chriſt worketh in you that which his wordes do promiſe.

4 You muſt prepare your ſoule to receiue the bodie and

and blond of our Lorde Ieſus.

5 You muſt meditate of Chriſts paſsion, his reſurrection, and your owne riſing againe to a better life to come.

6 You muſt giue your ſelfe both before and after this moſt holy Sacrament, to prayer and deuotion.

7 You muſt applie your ſelfe to meditation, and open to God the cloſet of your heart.

8 You muſt beare ſincere affection and loue, both to God and man.

A Dialogue of the moſt holy Communion, betweene a worldly man and a ſpirituall.

Wherein is diſputed whether it be better often to communicate or abſtain: from the moſt holy Communion, how & after what manner both may be done, that of loue, and deuotion: this of humilitie, and reuerence.

Mundanus: Spiritualis.

Mundan. I know not truely what fruit there is by often communicating, for I ſee thee continue ſubiect to the ſame vices, to be often

angrie and threaten. *Spirit.* But I knowe certainely that by the benefit of often communicating I haue rooted out ſome euill manners, and vnleſſe I ſhould often communicate without doubt I ſhould be worſe and worſe, and happily at this hower I ſhould burne in hell fire. *Mu.* Whence knowſt thou that ỹ ſhouldſt be worſer. *Spir.* For that I haue experience in my ſelfe when the time of communicating is at hand, to bethinke my ſelfe more and more carefully to abſtaine, yea from the leaſt ſins. Contrariwiſe when the time of communicating is farther off, I am not ſo collected in minde, I waxe alſo faint in deuotion, I am prone to vanities and trifles, and if no other profit ſhould come vnto

to my ſoule, that profit alone ought to bee ſufficient to moue me to frequent this diuine Sacrament. *Mund.* But I feare not a little leaſt if I come too often to the Lords table I make ſhipwrack both of loue and feare, for that is wont to fall out by too often vſe and familiaritie. *Spirit.* Yea rather the contrarie doth often fall out, for if of the often and familiar cuſtome and frequentation of the communion any imperfection were therein couered there were iuſt cauſe to diminiſh our loue and feare towards him as it commeth to paſſe in humane thinges: But that thing is not ſo: for when hee is a certaine infinite ſea of all perfection, by howe much one vſeth this often familiaritie, by

ſo much the more hee declareth his goodnes & perfections, and cauſeth that loue, feare, and reuerence towards his diuine maieſtie, do equallie increaſe. *Mund.* Let it be as it is, dayly experience teacheth that the often vſe of a thing although the beſt doth breed contempt & lothſomnes. *Spir.* But that is in things temporal, and in ſenſual pleaſures, but in ſpirituall delights (as Saint Gregorie hath well obſerued) ſaciety doth breed a deſire, for then the goodneſſe of them are made knowen, and therefore by how much the more ſurely they are poſſeſſed, by ſo much the more ardently they are deſired, whence the heauenly wiſedome ſaith: They which eate me doe ſtill hunger, and they which drinke me do ſtill thirſt

thirſt. *Mund.* But Saint Paule ſaith, Hee that eateth and drinketh vnworthily, eateth and drinketh his own damnation, but if thou communicate often, it ſeemeth thou thinkeſt thy ſelfe woorthy, and is not this pride? Thou alſo doſt vnworthily Communicate. *Spirit.* As if to Communicate ſeldom, doth make a man worthie. It is not ſo. But heare mee, if thou calſt him woorthie, whoſe perfection doth equall the worthines of this Sacrament, thē no creature, although the holieſt, yea, nor all creatures put together, were worthy of this Sacrament. And if ſuch worthines were ſo neceſſary, none ſhould cōmunicate, for that none can attaine perfection equall to this ſacrament. But neither that any be wor

thie is it neceſſary, that he attaine ſome excellent perfection, or bee endued with rare vertues, for theſe are acquited by the rare vertues of this ſacrament, and frequenting therof. Therefore that a man be worthy according to that of the Apoſtle S. Paul, it is enough that hee bring that preparation wherwith God is contented, that is, that firſt he examine his conſcience, bee ſorry for his ſins committed, humbly confeſſe them with a penitẽt hart, & with this preparation to come to the cõmunion is no pride. *Mun.* If this be ſufficient, wherefore then did certaine godly men of reuerence ſpake ſo often of effectual preparing themſelues as they haue done? *Spirit.* Theſe of humilitie & reuerence to this holy miſterie

rie haue ſpoken in deede of ſolemne preparation, which aſſuredly is meete, but frequenting of this holy communion is a moſt ancient cuſtome, wherewith the church of Chriſt firſt ſprange, as S. Luke the Euangeliſt in the Acles of the Apoſtles ſheweth. *Mund.* But in the Primitiue Church the feruentnelle of Chriſtians was great, which when it is not now in vs, it ſeemeth more ſafe to abſtaine from often communicating: for if it bee otherwiſe it is in daunger that we come not ſo diſpoſed to communicate as wee ought. The ſafer way is, rather to be held then the leſſe ſafe. *Spir.* Yea the ſelfe ſame thing for that ſo great deſire is wanting in vs ought to driue vs to frequent this wholſome

Sacrament, for by the benefit thereof, wee may both waxe hot, & be ſet on fire. For hee which is cold, ought rather to betake himſelf to the fire, thē he which is hot. So often as one humbleth himſelf before God, & hath a good intentiō there is no danger *M.* I haue often heard the Sacraments are inſtituted of Chriſt as medecines, but we vſe not medecines often. *S.* If a mā were ſpiritually ſick, but ſomtimes then the argument were auaileable, but whereas our nature is weak. For the iuſt falleth 7. times a day (ſayth the Wiſeman) our nature therefore often needeth help, & ſo ỹ vſe of a ſpiritual medicine. Moreouer, whereas this ſacrament is of force to draw away al theſe euils both present & to come frō the ſoule,

it

it is better to preuent infirmity, then to cure it once contracted. Laſtly, ther is a great difference betwe en corporall medecines and this ſpirituall, for they only put away bodily diſeaſes, & often with euil humors, take away the good alſo, but this bringeth to the ſoul, grace, ſtrength, & other heauenly gifts, and therefore theſe ſeldome, this often is to be vſed. Adde § for the moſt part bodily medecins are bitter & lothſome, to the intent that as ſeldom as may be we vſe them. But this ſweete and delightfull, and therfore God would that it be often receiued of vs. *Mun.* But thou canſt not denie to abſtaine from the holy Communion, for reuerence of ſo great a Sacrament, to be a good act, and agreeable to vertue. *Spi.*

I deny nor but that it is good to giue reuerence to it, yet this I say that to frequent this communion of deuotion & desire of vniting himself with Christ is a better action, for because this springeth of loue, but that of feare, and it is manifest to all, that loue is better then feare, wherfore it argueth a religious minde to communicate often. *Mun.* But I am vnworthy so to do. *Spirit.* Wherefore. *Mund.* Because I fall dayly into many sinnes. *Spir.* If sinnes detaine thee then shouldst thou neuer communicate because thou neuer ceasest to sinne. *Mundan.* But communicating seldome I haue more time to examine my selfe. *Spirituall.* Thou art deceyued, for seeing our nature is prone to euill, by how much

much the more grieuouſly ſins raigne in it, by ſo much the harder they are to be begun: for a crooked tree the longer the turning thereof is deferred, by ſo much the more hardly, & with greater paine is it made ſtrait. *Mun.* I do not wel vnderſtand what this my erreur is. for *I* ſee dayly with mine eyes thoſe which often communicate, to come coldly and without deuotion, and as it were cuſtomarily to the holy table, and no more adoe, but they which come ſeldome, come with farre greater deuotion and reuerence as ſeemeth to me, wherefore it is better to communicate ſeldom then often. *Sp.* Firſt that is falſe Mundanus, which thou affirmeſt, yea rather many of them which come

ſo

ſo ſeldom, come moſt coldly without deuotiō, without feeling of loue, rather indeed of cuſtome and conſtraint, then of loue. *Mund* If it be better tocommunicate often then ſeldom, how commeth it to paſſe that this often communicating is not prayſed of ſome learned men? *Spirit*. I neuer ſawe nor heard of any learned man, indued with iudgement & vertue, that reprehended this action, ſo holy, ſo profitable, ſo acceptable vnto God, but that it is diſprailed of ſome carnall men it is no maruell, for they thinke others vnworthilie cōmunicate this Sacrament, for as they liue euilly themſelues, ſo they thinke that thoſe liue euill alſo, who often Communicate. *Mund.* You ſay true, I acknowledge

ledge that it is more ſafe, often to ſtrengthen the ſoule with this heauenly food, but I doe it not, leaſt I giue occaſion to the worlde, of whome thoſe that often Communicate, are had in deriſion. *Spirit.* If in this matter thou wilt haue a regard of the world, then haſt thou not only loſt thy ſoule, but alſo thy wit. Art thou ignorant that it is the propertie of the world, to flie from all ſpirituall things, to fauour the wicked, and ſpeake euill of the good? *Munda.* As long as we are in this world, wee ought to frame our ſelues, and conforme our manners to the world. *Spirit.* Bnt that is manifeſt fooliſhneſſe. If the world be one of thy three Capitall enemies, how mayſt thou apply thee to

to it, and obey the will thereof, without manifeſt and apparent ruine: knoweſt thou what it is to abſtaine from the ſacred Communion, for the obliquies of the world. No other thing then to bee aſhamed, and to account it a reproach, if thou art a good Chriſtian, and indued with vertue, wherefore & worthily too, may Chriſt be aſhamed to receiue thee into heauen. *Mund.* If I ſhould often communicate, I muſt repent often, become a good example to others, keep me at home. Caſt off all recreations, which were to take away all my libertie from mee, and ſo I ſhould pine away and waxe old before my time. *Sps.* Although thou Communicate but once in a yeere, thou art boũd to repent, to giue good exam-

exãple to others, neither art thou ignorant how great a ſin it is to giue a ſcandall to others. And the often cõmunicating, doth not take away recreations, but doth allow thẽ, ſo they are lawfull & honeſt. In that thou ſayſt thy liberty is taken away, it is not true, for if thou doſt thinke any thing forbidden lawfull vnto thee not Communicating, thou art deceiued, for whether thou communicate often or ſeldome, thou art bounde to abſtaine from ſins. He which for recreation offendeth his creator, looſeth true liberty, when he maketh himſelfe a ſeruant of ſin, yea, he looſeth true ioy, which ſpringeth of a good conſcience, & this the fooliſh world doth not vnderſtand. *Mand.* To ỹ receiuing of this moſt holy

holy Communion, it is required that a man bee of a quiet minde, which cannot bee commonly brought to passe, for the aduersities and perturbations of this world, it is not conuenient therfore often to Communicate. *Spirit.* Yea, rather the afflictions of this world, and this wretched place of exile, ought to driue vs to cõmunicate often. For amongst the effects thereof, this one is mentioned, that it giueth strength in aduersitie, as the Prophet signifieth, when hee sayd. Thou hast prepared a Table in my sight against those that trouble me. *Mun.* If I did perceiue I were called of God to communicate often, I would willingly obey, *Spirit.* I pray when thou commest to thine ordinarie

dinarie prayers thou goeſt to the Church, doſt thou perceiue thou art called of God? *Mund.* No. *Spirit.* Why then doſt thou theſe things? *Mun.* For that they ſeeme to mee good things, and are layde down as parts of Gods worſhip. *Spirit.* But the holy Cõmunion without queſtion is better then all, and more commended, and is ſo profitable, as it is called of the Church the pledge of future glorie. *Mund.* Howſoeuer the matter is, to ſay truth, I dare not come often to this heauenly table, by reaſon of my manifold imperfections that I often fall into. *Spirit.* It hath beene anſwered to this before, either thou deſireſt to bee deliuered from theſe euils, or not, if thou deſireſt to bee ridde of them, this

this moſt holy ſacrament receiued with due preparation, wil miniſter ſuch ſtrength, ỹ thou mayſt by little and little remooue them, as it is euident many haue done, who by the vſe of this ſpirituall meate, of carnall haue beene made ſpirituall. *Munda.* I yeeld to thy reaſons, and would gladly communicate, but I feele no deuotion. *Spir.* Perchance thou thinkſt thou haſt no deuotion, vnleſſe thou ſhead forth teares, that is not abſolutely neceſſarie, neither in theſe conſiſteth all deuotion. The teares of the heart may ſuffice. That is ſorrow for thy ſinnes paſt, and a purpoſe to preuent thoſe to come. Moreouer hee is called deuout, which in all thinges conformeth himſelfe to Gods will, wher

wherefore I would not that thou ſhouldeſt therefore abſtaine, becauſe teares and ſighs are wanting, for theſe are not alwaies neceſſarie, God giueth them to whom he pleaſeth. *Mund.* To ſay what I think, and that I may confeſſe a truth. thou haſt plainely perſwaded mee that it is better to communicate often, then to abſtaine, but one thing yet remaineth, I am loath to acknowledge my ſinnes, *Spirit.* If wee acknowledge our ſinnes, God is mercifull to forgiue vs our ſinnes, bee not loath. *Munda.* Many buſineſſes do occurre, which hinder this ſo waightie a matter, *I* meane the woorks of repentance. *Spirituall.* This is the temptation of the Diuell who that he may ſpoyle thee of

of the fruit of this diuine ſacrament, cauſeth that repentance ſeemeth troubleſome vnto thee, and the whole preparation to the communion. Furthermore, buſineſſes doe not hinder good works, the buſineſſes of greater momẽt are to bee preferred before the leſſe. There is time to diſpatch earthly affayres in good order. When the Son of God ſtandeth and knocketh at the doore of thy hart, open vnto him, let him not knocke in vaine. To conclude, remember that the kingdome of heauen, ſuffereth violence, when we ſee, wee muſt labour to attaine the ſame. *Mund* It is euen ſo, I muſt needes confeſſe I am ouercome, wherefore my reſolution is, with Gods good grace, to repaire oft to the bleſſed Sacrament.

Ano=

Another Dialogue wherein is diſcuſſed the doctrine and benefite of the bleſſed Sacrament.

The Speakers.

Catechumenus. Doctor.

Catechumenus.

I Deſire to bee inſtructed in the Doctrine of the holy Sacrament. *D.* I confeſſe in regard of the ſpirituall conſolation we reap by this holy myſtery, thou mayſt well deſire to bee inſtructed in this doctrine, but for my part, there is no doctrine wherin I more feare to deliuer my mind, then this, becauſe

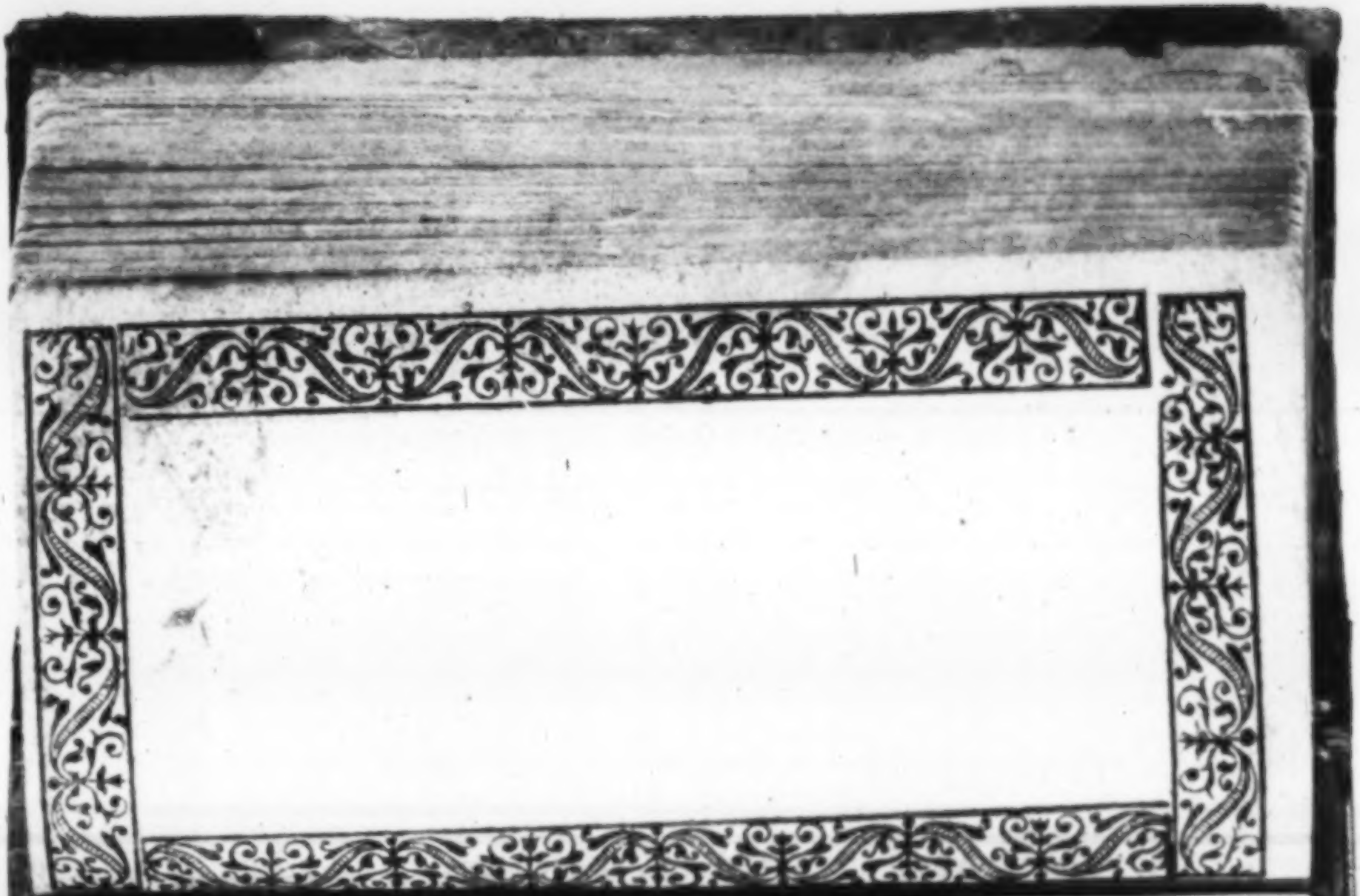
becauſe the more *I* conſider of it, the more *I* admire the excellencie thereof, which to me is more then words can expreſſe, *Catech.* I can bee content to ſubmit my ſelfe to the iudgement of the learned, without curious queſtioning. *Doctor.* Tis wel as thou ſayſt, I had rather by farre commune with the humble in this caſe, then any other. The goodnes of God herein, ſhould with reuerence be admired *Catech.* I reſt ſatisfied in this caſe, but I wold learne of you what might mooue me to loue the Giuer of ſo great a gift, *Doc.* The meanes to loue the Author of this gift, is to cõſider his bounty, how he doth herein offer himſelfe vnto vs and all the benefites of his ſuffering, *Catechumenus.* I

am

am mooued with incredible ioye, to thinke of the innumerable benefites, wee receiue hereby, and it ſtirreth me vp to deuotion and reuerence. *Doct.* It may well ſo doe, for what ioy is here offered vnto the faithfull the faithfull ſhall find, what may they not hope for at his hands who hath giuen himſelfe vnto them, what prouokements to loue and hope we haue, there need no long diſcourſe to manifeſt and ſhew. *Catech.* I acknowledge my ſelfe ſatisfied beſeeching God to make me a dutiful receiuer of this moſt holy miſterie.

Laus Deo.

Pio



PIO LECTORI, DE EVCHARISTIÆ CONTROuersia, contra nonnullas Roberti Bellarmini assertiones, Admonitio breuis.

CUm omnis quæstio, in causa fidei, ad Tribunal sacrarum litterarum stare, atque iudicari oporteat, nemini mirum videatur, si vt olim P. Paulus

Paulus Cæſarem, ita nos forenſi quodam mõdo, ſacrarum literarum ſententiam (ſalua ſemper venerãda patrum authoritate) primo in loco, idque iure optimo appellamus. Quid enim? Cum in his non ſolum veritatem ipſam contra omnes omnium machinationes ſarte tecte conſeruatam Eccleſiæ conſenſu approbatam, inueniamus, verumetiam veritatis inquirendæ modum quem, ſi tanquam Ducem optimum ſequamur, errare labi, decipi, non poſſimus.

2 *Veritatis autem inquirendæ*

quirenda modus per Ieremiam Prophetam ſic videtur propoſitus Dicit: dominus, interrogate de ſemitis antiquis, quæ ſit via bona & ambulate in ea, Ieremiæ 6. verſ. 16. Seruator noſter in Euangelio Phariſeis tentantibus eum. Quid ergo Moyſes mandauit libellum repudii? Reſpondit, ad duritiem cordis veſtri ſcripſit vobis Moyſis præceptum illud, ab initio autem non fuit ſic ex quo liquet, per ſemitas antiquas ad viam bonam, per inſtitutionem ab initio primam, ad inſtitutionem

veram, interrogantes, errantes, omnes, poſſe venire.

3 Cum Deus populo ſuo Iſraeletico tabernaculi formā diſponendā propoſuerat reſpice inquit, & fac ſecundum exemplar quod tibi in monte monſtratum eſt, Exod. 25. verſ. 48. Eſaias Propheta, vt ſuperſtitioſos a pythonibus & mortuis auerteret, clamat, ad legem & teſtimonium, Eſaia 8. verſ. 20. Item Chriſtus in Euangelio, cū vendentes & ementes e templo eiecisſet, prophetarum de templo proferi teſtimonium, Scriptum eſt, Domus mea eſt Domus orationis

orationis Lucæ decimo nono, verſ. 40. Apoſtolus ad Corinthios Epiſtola prima Cap. vndecimo, genuinam dominicæ inſtitutionis rationem in hunc modum innuit. Ego accepi a Domino. Si forte patres in fide controuerſius hæſiſſent aliquãdo, ſtatim diuinarum literarum oraculum adeunt, ſic Ambroſius, interrogetur ſcriptura: ſic Auguſtinus, rogemus Petrũ & Paulũ.

4 Hinc diſcamus veritatis inquirendæ modum, patres nempe ad Apoſtolos, Apoſtolos ad Chriſtum, Chriſtum ad Prophetas, Prophetas ad

legem, legem, ad primum exemplar, retroſpexiſſe. De ſumma et ſalutifera Chriſti inſtitutione dum iam, contẽdere Chriſtum inſtitutione dum iam contendere Chriſtum, à patribus ad Apoſtolum, ab Apoſtolo, ad Chriſtum, adeoque ad primum exemplar in cœna ſua funebri inſtitutum, manu manus, aſcendatur, Hoc ſecum fidelis quiſpiam ſerio recolligat eum qui de pane dixit, Hoc eſt corpus meum, qui de vino dixit, Hic eſt ſanguis meum, de Ioanne Baptiſta dixiſſe hic eſt Elias. Habuere fœdus meum in carne

carne veſtra : Conſepulti ſumus in Baptiſmo: Multi ſumus vnus panis : vnum corpus, frequens eſt ſcripturæ phraſis.

6 Adhæc, quia magis videtur ratum conſonum, quam in ſpirituali cibo ſpiritualem ſenſum admittere. Omnes inquit Apoſtolus eandem eſcam cum edimus ſpiritualem. Poſt canam, menſura admodum parua, ſpiritus eſt qui viuificat. Pregredior, Pia, pia hæc ex Chriſti verbis, de Chriſti inſtitutione conſideratio, & animarum ſalutarem alimonicam, & myſterii eminentiã facile cõmendat, exornatq,

a Christi verbis ad Apostolum fidelem Christi interpretem venio. Cui non defuit cura, & reverentiam, & devotionem, de tanto sacramento apud Corinthios, sedulo meditandi, certe, nec adorationem præcepit, nec Transelementationem omnino meminit, dignitatem huius tanti Sacramenti proponit, in eo quod authoris institutionē primam proposuerat.

8 Ad patres Orthodoxos procedamus, vt liquido constet (Reverende Bellarmine) nos nec cōtradicēdi studio, nec vllius hominis contemptu opinionem de

de nouo genitam amplectiv ſed quod in hoc doctrinæ Chriſtianæ capite ſentimus, credimus, confitemur, illud ipſum quoq; veterem eccleſiam ſenſiſſe, credidiſſe ſummo deniq; conſenſu docuiſſe : exinde fructus hic a nobis percipiatur vberrimus, vt quamus fides noſtra in ſolo Dei verbo rectè intellecto acquieſcat, nobis tamen non poteſt non eſſe dulciſſimum, & gratiſſimum, quod cum Orthodoxis patribus rectè, id quod rectiũ eſt ſentientibus ſentiamus, & agnoſcimus illud Dionyſii Areopagitæ meæ vidco

cur in hac cauſa aut authorem, aut authoritatẽ formidemus, in eo quod parte tertia, De Eccleſiaſtica Hierarchia, diuiniſſimum appellat ſacramentum. Illud Iuſtini Martyris, ἔ γαρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν. *Illud Tertulliani, contra Marcionitas, acceptũ & diſtributum panem corpus ſuum fecit: Illud originis homilia quarta in diuerſa loca Euangelij, cum manducas, & bibis, corpus & ſanguinem Domini, Dominus ſub tectum tuum ingreditur. Illud Cypri-*

Cypriani, ſicut in perſona Chriſti humanitas apparebat, latebat aut diuinitas ita nobis in ſacramento viſibili, meſſabiliter diuina ſe infundit eſſentia. Illud Hillarii de Trinitate, de veritate corporis & ſanguinis Chriſti non eſt relictus ambigendi locus. Illud Sancti Ambroſii de miſteriis mutandus, longe excellentiorem eſcam habemus in Euchariſtia quam olim Iudæi in Manna habuerunt. Illud Hieronimi in Epiſtola ad Hebedam. Hic Dominus

Ieſus

Ieſus, & comuina, & communum: illud demq; inſtar omnium Beati Auguſtini, Quanta animi puritate, quanta corporis caſtitate dumum illud celebrandum ſacriſicium vbi tu Domine & ſacerdos, & ſacrificium?

10 Sed patrum multitudine ſupercedendum eſt, ne in patribus ſimus ambitioſi, hos omnes audimus de tam magno miſterio, magna (quod decet) reuerentia verba facientes de Tranſubſtantione autem diſceptames, non audimus, legantur, perlegantur eorum ſcripta, con-

conuerſionem quandam admittunt? qualem? ſymboli? nihil minus, nam ſemper, idem vſus? rectè, eſt enim in cœna diuiniſsimus. quod occurrunt ſæpius in patribus, hæ voces ποιὸς, οὐσία, primum communicantes ab externorũ elementorũ intuitu conãrur auocare, & pium poſtea affectum incendere.

11 *Pro tranſubſtantione itaque ſilet antiquitas, certo certius eſt patrũ hyperbolas huic dogmati nihil patrocinari, horum ſobrietatẽ poſteritas laudet, imitetur.*

12 *In vero vt ingenue confi-*

conſiteamur id quod res eſt, nec veritatem verborum fuco, argutiarum nebeculis comprimamus, maior eſt huius miſterii dignitas quam aut linguæ explicando, aut menti cogitando, par eſſe poteſt. Si quis horum quinq; verborum (Hoc eſt enim corpus meum) *ſenſum exigat reſpondemus Magnũ miſterium?*

13 *Magnam ſiquidẽ exhibemus, & non immeritò, Euchariſtiæ reuerentiam, in qua panis & vinum, corpori paſcendo nata elemẽta eam virtute benedictionis myſticæ vim*

vim inſitam poſsidere, vt iam iam a fidelibus, a fidelibus inquã ſimul ecceptã, & corpora et animos manducantiũ alant, ſanctificent, & nos membra Chriſti conficiant & confirment. 14. At Chriſtus diſertis verbis panẽ corpus ſuũ appellat? verũ hoc ſeipſum itidẽ vitẽ, petrã, viam, veritatem, nuncupat. Rectè Emiſenus, ad ſacramentũ accedis? Chriſti corpus et ſanguinẽ reſpice, honore mirare, mente cõtinge, cordis manu ſuſcipe, ille colitur per miſteriũ qui ſemel offerebatur in precium. At quo modo fieri poteſt vt Chriſtus in cælo ſedens nobis

nobis terrã incolentibus corpus ſuam diſpribuat? Habitote reſponſum Angeli Gabrielis, quid ſiſpiritus ſanctus obumbrauit? hinc Bernardus, ſcrutari temeritas, noſſe vita æterna.

15 *At durus ſermo? ſed duris cordibus, obſtupeſce natura? et quod hortatur Sanctus Iob, manũ ori appone. Audiunt diſcipuli Domini, & ſeruatoris illud. Hoc eſt corpus meum, accipite, edite, ſine omni interrogatione, fide (inquit Chriſoſtomus) confirmati, accipiunt, edunt. Audiunt infideles*

fideles reuciũt, dubitant: audiunt Apoſtoli Chriſtum Ioannis ſexto de carne et ſanguine ſuo vero veré communicando loquentẽ, ſequuntur, ſilent. Audiunt multi ex diſcipulis, ex hoc retrò abeunt, audit Petrus, & clamat, Tu Domine habes verba vitæ: Audit Caiparnaita, & cum Sephora murmuranti reſpondit Magiſter ſanguinẽ tu nobis, εσαιβροπραγίαν, σαρκοφαγίαν ſomniat.

16 *Magna fuit olim apud Pythagoreos præceptoris authoritas, ipſe dixit, tacẽt, at maior Chriſti*

apud

apud suos, ipse dixit, credunt. Manet sol meridianus corpus maxime lucidum etiamsi eius radios noctua non ferant; Manet sacramentum mysterium magnum etiamsi animalis homo diuinã Christi præsentiã nõ comprehendat, hac in re muta eloquentia copiosum narat encomiũ, cum pia potius meditatio quantum, quã Socratica disputatio quo modo homini Christiano magis videtur necessaria: tum demum fides ad percipiendum aptissima, cum id quod percipitur sit diuinissimum.

17 In

17 *In loco ſuperiori Chriſtus Paſca ſuũ parari voluit, partes Agni duriores in lege, accepit ignis, in hoc paſcate conſumat fides, ſi non contra, ſupra tamen rationem ſeſe ſæpius efferũt myſteria ſacroſancta. Scite Cyrillus libro tertio contra Iulianum, quod ſi in ſenſibilibus humana nonnũquã vacillet ratio quid tandẽ faciet in cæleſtibus?*

18 *Quid ſi creatio Angelorum Iuliane humanum captum ſuperet an non eam Moyſes ſapienter intermiſit? ſapienter ſanè: Quid ſi*

non

non ſubiiciat rationi tuæ quo modo Chriſtus in menſa ſedens ſeipſum ſuis daret ſtatim nouum transſubſtantionis modum effinges? nihil minus, Chriſtũ potius in myſteriis honoremus ſinguli, in beneficus collaudemus vniuerſi, quod humana ratione non comprehendant cum gratiarum actione admirentur Chriſtiani, non curioſitate otioſa, ſed profunda fide ad huius diuini ſacramenti participationem appropinquandum: deficientibus verbis quibus dignitatem enarremus, non deſit

deſit fides qua ſemper pro dignitate eſtimemus.

19 Deuota ſemper Patrum patrum (inquam) quod ſapienter monet ſapiens, horũ enim non eſt prætereunda ſententia, nobis ante oculos mentis proponatur.

20 Verum enimuero, non quid ante ſexcentos annos Orthodoxi patres ſtatuere, ſed quid ante omnes Chriſtus ſtatuit ſtatuendum? Eſto? tamen in hac cauſa quæ in multis multum valet, audiatur antiquitas. Quocunq; ſe vertunt homines, audiant illud de Tranſubſtantione

quod

quod locutus eſt Dominus de libello Repudii: Non ſic a principio. 21 Sed vt ortũ & proligreſſũ huius dogmatis aquàtiſper inquiramus: vbi inimicus vbi homo qui pro virili ſemper id egit, agitq; inter ſemina tritici cum quod ad vitã neceſſariũ, inter metalla, aurũ, quod pretiociſſimũ, inter ſigilla regium, quod ſummum corrũpere, deprauare, hoc eſt, inter ſalutis pignora, cane Dominicæ Sacramentũ quod ſaluti ferũ, impugnare, expugnare, non tã aperto marte, quã dolo malo, cepit apud homines parũ cõſideratos, & pũ, & ſpirituale de ſacramẽto ſentẽtiã:

obliqua

obliquo humanæ rationis canone mẽſurare, tũ primũ inceperũt rationẽ de dei cõſilio quærere, & beata domini præſentia haud contẽti, cũ illis interrogare, Domine quo modo huc veniſti?

22 Tu Berẽgarie anno milleſſimo viceſimo octauo adhũc tragediã peragẽdã in ſcenã prodis, a te incenſa ſcintillula quæ poſtea in magna prõruperũt incẽdia, a ſocus agnata res eſt, ſub Nicolano ſecũdo, anno milleſſimo quadrageſſimo, abiurat Berengarius, in hunc modũ, Anathemtizo eã hæreſim de qua ſũ infamatus, poſteriores cogitationes ſapientiores? ſed in his nõ immorer, Eccle-

Eccleſia quæ quod recte monet Apoſtolus quæſtiones quæ ſunt a fide aberrãtes cum Timotheo comprimeret quæſtionum multitudinem indies auxit, & tam diu ſcintillulis a Berengario incenſis fomitem præbuit, vſq; dum opinionum tumultu cæperunt omnia vndiq; inflammari.

23 *Conuenium quiſi ad commune tractandum Religioſorum cœtus in concilio Lateranenſi, quidnam his rerum omnium difficultatibus a Concilio decretum? lites componit? maxime, Chriſti inſtitutionem*

nem ad priam antiquitatem reuocat? nõ hoc meritur, inauditum quoddã dogma, tranſubſtantiationis ſcilicet, promulgat, quid enim? A concilio Niceno primo nomen, ἰμοούσιος, a concilio ſecundo Epheſino nomen θεοτόκος, inuentum aliquando, receptum, approbatum, nec eadem conciliorum authoritas, nec in decretis veritas eadem; Damnoſi quid non imminuit dies?

24 A magiſtro ſententias nõ quõ ſcholaſticorũ ſequũtur ſectatores, ſectatas non dicam, multis argutijs

diſputata eſt præſens controuerſia. Hic quæſtionũ copia Lectorem inopem reddat? Hic ambiguitatũ receſſus, vel fœliciſſimum ingenium in angustias cogunt, modó quæritur de Dei poteſtate, de voluntate modó, nunc formæ inherentia, repentina illicó ſymboli annihilatio fingitur, nihil denique certi ſtatutũ inueniamus præter incertum hoc tranſelementationis delirium.

25 *Vtrum illi ſpiritui qui ſuadet vt ad ſobrietatem ſapiamus omnes hæc hominum nimis officioſa ſedulitas conſentiens*

tiens fuerat, aliorum sit indicium. Fœlices olim Bethshamitæ Samuelis primo capite sexto, in eo quod vel in finibus Bethshameticis Arca Domini transit, infelices autem quod curiositatis pœnas luunt, nam, introspiciendi desiderio moti, sibi suisque iustam Dei iustitiam accersunt: Fœlix itidem Ecclesia Romana si suam agnouisset fœlicitatem, cum per mille vsq; annos præsentia adeo diuinæ Arcæ potita sit, nusquam audita Samosatenorum, Sacramentariorum, Vbiquistarum, mentis,

nondum orta Orientalium contra Occidentales Eccleſias tanta contentio, ubi verò ſacrum huius myſterii velum homines ſibi nimium confidentes introirent, de Dei conſilio rationem quærerent, & ita Gygantco more ſuperbirent, Deus bone? quomodò ſpiritu vertiginis percuſſi, cum Terentiano illo, quò pergant, undè emergant incerti ſunt. Iſtuc eſt in opinionum Labyrintho curſitare.

26 *Ad propagationem huius maudita dogmatis excogitantur miracula, miracula*

miracula, qualia non illa Cypriani, Nazianzeni, Optati, vel ipsius etiam Sanctæ dignitatem solum modo sacramenti confirmant, quæ ferendum, sed miracula vel ipsi concedentibus: dignando suppositia vt transubstantiationis apud incredulos fidem faciant, quod omnino haud admittendum. vt progressi tanti tumultus concludam, homines nullis modis in modo perquirendo sibi proponentes animum hoc situ Dei insistentium nimis audacter diuelli lucem meridiana apparet clarius.

27 *Interea, rebus vnd*ique *perturbatis, insurgunt econtra homines non tam immutandarũ, quã euertendarum rerum cupidi, in quos vtinam nũquam resp. Christiana, nedum Christi ecclesia incidisset, qui nihil habent religionis simile, præter religionis speciem, quibus cum magna pietas est posse alios impios diiudicare, hi sacrosanctæ huius Sacramenti deuotionem, reuerentiam omnem reiicientes, procedunt, Eucharistia obseruatur, agite, salutis solum tessera, Christi forsitan memoria, accipite,*

cipite, edite, ſedete, ſtate, corporis & ſanguinis omittatur mentio. Itáne Apoſtolus? Panis quem frangimus an non corporis Chriſti communicatio? Tu B. Paule ſi adhuc inter Chriſtianos viueres, doceres, corpus Domini diſcernẽdũ, diiudicandũ.

29 *Irritam quis faciens legem Moyſis tanta pœna mulctatur? Irritã faciens legem Chriſti minus erit? Iſtorum hominum malé ſanas opiniones quibuſcum nihil ſanum niſi in opinione, nihil bonũ niſi in apparentia, põtiſſimũ paſſim noſtra*

appellant axiomata, quicquid audivior quis, quicquid indoctior, aut contra fidem, aut bonos mores de hoc venerabili Sacramento in se suscipit, nos impietatis, hæreseos, condemnamur, sine ure, sine charitate. Quamobrē rogandi sunt ut aliquando tandem nostrū de hoc mysterio cum patribus antiquitate, cum patribus orthodoxis consentientem animadverterint sententiam: Ingenuè confitemur maiorem esse huius tanti sacramenti dignitatem, quā ut eam ullius ingenii vis dicendi copia, scribendi facultas non dicam exornare sed enarrare queat.

Quocirca admiror multũ & miratus impio (Reuerẽde Bellarmine) quod Caluini hac in causa modestiã cuius ipsissima verba a te obiter prolata pertransisti leuiter: Non mẽ pudet (inquit ille) meam in hoc mysterio confiteri ignorãtiã. 3o Rectè Fulgentius ad obiect. Arri: vera fides nũquã superstuas sed rectas semper et habet, & habuit rationes. Scitè Cyrillus in Io. credẽtibus nõ quærentibus offeruntur mysteria; Anobis itaq; licet modus non inquiratur agnoscatur tamẽ eadẽ christi præsentia quã Christus ipse agnosci voluit, dicimus cũ Ambr. nõ fabulatã

eſſe a pane panis ſubſtantiam ſed panem adunctam eſſe corporis Chriſti, gratiam imo Chriſti ipſius preſentiam. Canat Eccleſia & verè canat mirabile miſterium.

31 Non fuit aliud quam vmbra huius beneficii quod dabatur olim Iudeis in Arca fœderis, & tamen adeò mirabatur Salomon vt dixerit. Ergonè credibile eſt vt habitet deus cũ hominibus ſuper terram? Condemnamus Iudæos quod Chriſtum in medio ſtantem non agnouerunt: Agnoſcamus in medio ſtantem ſeipſum nobis in hoc miſte-

rio

rio offerentem, agnoſcamus inquam, ſine otioſa diſceptatione, ſine prophana participatione.

32 Veritatem ab vtroq; extremo diſſentiẽte apprehendamus, apprehenſam ſincera fide retineamus, retentam, pijs moribus exornemus. Iam vt vela admonitionis (pie Lector) contraham: Cum ſacroſancta Chriſti communio tum ad internam animæ, tum ad externam Eccleſiæ pacem plurimum poſſit, nemo eſt qui non deſleat diſcordiam de cana domini quæ Chriſtianos miſere perturbat, & diſcindit, non eſt

eſt deus diſſectionis deus ſed pacis. Cauendũ eſt itaq; ab omni mutui diſputatione, qui ſeruator eſt maeſtatis opprimatur a gloria, ſi talia eſſent opera dei vt facile ab humana ratione caperẽtur non eſſent mirabilia non eſſent ineffabilia. Niſi tu domino diceres, Hoc eſt corpus meum, caute, niſi tu diceres quis verum eſſet credere t, niſi tu uberes quis accederet, ſi modum uinc ſingare velimus, nullus erit inueſtigandi finis. Adfrue tum potius huius celeſtis Anima ueritatis humanam rationem in piam redigentes captiuitatẽ. Puñ

neceſ-

necessaria ad putare fructus parum adfert. Quare existimo tutius esse mysterium, hoc cum summa humilitate & silentio admirari, quam humanis verbis loqui de illo præsumere. Diuina fortiudams facta (inquit Sanctus Pater) tunc verius explicamus, cum nos explicare non posse constemur, tunc facundius loquimur, cum ab his obstupescendo reticemus.

Perora-

PERORATIO.

FAxit Deus vt in ſigne hoc charitatis vinculum ab ipſiſsimo Dei filio, Eccleſia ſuæ ex amore commendatum ad contentiones alendas diutius torquere, deorquere deſinamus, contentiones ſaris magnæ, diſceptationes admodum acerbæ iam olim excitatæ ſunt, religioſæ interim pietatis Deus bone? quæ ſiccitas? quæ

quæ ieiunitas? multi diutius contentionibus certando defeſsi, alii autem ſpectandi, aſcultandi, legendi tædio affecti, plerique (quod dolendum) in religionis opere parum remanēt religioſi. Quæſtio de cæna Ieſu Chriſti ſatiſ longā nobis & pernitioſam pre cæteris peperit cōtendēdi rationem, cæteri enim ſectarum authores, Arriani Annabaptiſtæ, neque Orthodoxi, neque noſtræ ſunt domus, hoc vero inteſtinum, & domeſticum

ſticum malum. Cum videamus itaq. in hac cauſa nullū litigandi modum, nec ſpem eſſe abhomine melioris aurę, rogandus eſt celeſtis pater vt omnes de eius gloria, cuius omnes ſumus filii, de animarum ſalute. ſoliciti, charitate inuicem preueniamus, paratos nos inueniat extrema neceſsitas quæ ſæpe opprimit impſaratos, nobis certā ſolicitudinē imponat incerta conditio. Futura beatitudo acquiri poteſt, eſtimari nō poteſt, in perqui-

quirendo tanto bono modus optimus, modū nō tenere. Ampiexamur ſinguli diem, illū, illiū diem qui aſsignat ſingulos domicilio ſuo, Vbi nox vltra non erit, & nō egebunt neque lumine lucernæ, neque lumine ſolis ibi enim lucerna eſt Agnus: Dominus Ieſus, cuius beata viſio beatitudo magna ad quā, vna fide, vno Spiritu, vnum cœlum, expectantes procedamus vniuerſi.

Gloria Deo in altiſſimis & in terra pax hominibus bonæ Voluntatis.

FINIS.

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Tragedies
2. Volume

GODLY

Meditations

vpon the most holy *Sacrament of the* Lordes Supper.

With manie thinges apperteininge to the highe Reuerenee of soe greate a Mysterie.

In the end.

De Eucharistia controuersia, admonitio breuis.

LONDON

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1601.

tiall and diuine Legion, I am not a Seraphin, not an Archangell, not an Angell, nor any of the Thrones, or other most sacred Spirits, my being differs much from thee, freed are they from all admixtion of body, pure, and innocent, I was born in sinne, drawing my beginning frō the earth, so meane a subiect, I am not worthie, O my Sauiour, of thy diuine presence, happily thy delight is to bee with the sonnes of men, true, but I am not *Abraham*, I am not *Moyses*, I am not as the blessed virgin, no, I beare not the least similitude of these blessed Saints in heauen, while they remained in the world, What shall I say? I am sorie O my Lord, I am no more worthie to receiue thee then I am, but my comfort is, thou

thou tookest mercie on the woman of Canaan, and all distressed people that came vnto thee.

A short forme of confession to bee made in priuate, before the receiuing of the blessed Sacrament.

Miserable sinner, confesse & acknowledge with bended heart, and handes lifted vp in the presence of Almightie God, my many and manifolde sinnes, and that I haue transgressed

greſſed ſundry waies againſt the precepts of the firſt and ſecond table, I am ſory from the bottome of my hart, and it greeueth mee that I haue ſo often offended thee, I come vnto thee as an humble ſutor, to obtaine mercie and pardon for all my offences, I beſeech thee to ſanctifie me by thy holy ſpirit, to ſtrengthen my faith againſt all aſſaults, ſo ſeale vp in mee by this holy myſterie, that comfortable hope of the life to come. Direct me, I beſeech thee, now approching to thy holy table, that I may abide with thee, and be a fit habitation for thy holy preſence, both nowe and for euermore, whē I cōſider thou didſt create me, not being aſked, redeeme me, not being required, it turned my teares

of

of sorrow into teares of ioy, my teares of feare, into teares of loue. O my Sauiour shew mercie, for with such great sinners as I am, thou getteſt greateſt honour, as thou diddeſt by *Mary Magdalen.*

An admonition moouing all to reconcile themselues, and forgiue their enemies, before they be partakers of the most holy Sacrament.

WHen thou bringeſt thy gift to the altar (sayth Christ our Sauiour, *Mathew* 5. 23.) and there remembereſt that thy Brother hath

hath ought against thee, leaue thy offering before the Altar, & go thy way, first bee reconciled to thy brother, & then come and offer thy gift. In the 11. also of Saint *Mar.* and 25. hee sayth vnto his Disciples: When you shall stande to pray, forgiue, if you haue ought against any man, that your Father which is in heauen may forgiue you your trespasses. By both which testimonies of holy Scripture, we learne, ỹ all our oblations and prayers, (otherwise in themselues among& the best actions of a Christian life) are in no case acceptable vnto God, without our reconcilement & charity first had with mẽ. The Wiseman, *Eccl.* 28.2,3. could thinke it vnmeet in very reason, to ask mercy, whẽ wee

we our ſelues denie mercie. We may remember, that the vnthankfull debter that wold not remit his fellow ſeruant, *Mat. 18. 30.* for his vncompaſſionate vſage of his fellow: found himſelfe the like meaſure, that is, iudgement without mercie, at his mayſters hand.

With what countenaunce (ſaith one) can we looke vp to heauen and ſay, Lord forgiue vs our treſpaſſes, and yet reuenge with all extreamitie the leaſt offences offered vnto our ſelues. Noe, no, hee that ſeeketh vengeance, ſhall ſurely find vengeance, *Mihi vindictam, ego retribuã* vengeance is mine, ſaith the Lord, I wil reuenge. We muſt let God alone to right our wrongs, vnleſſe we will vſurpe that poore which

is

is onely proper vnto him, for our selues we should not forget the Wisemans counsell. Forgiue thy neighbour the hurt that he hath done thee, so shall thy sinnes also be forgiuen thee when thou prayest: should a man beare hatred against man and desire forgiuenesse of the Lord? Peter saith vnto Christ, maister: how often shall my brother sinne against mee, and I forgiue him? vntill seauen times, no Peter (saith our Sauiour) I say not vnto thee, vntil seuen times, but vntil seuenty seuen times, that is, *quoties toties*, how often soeuer he sinne against thee, so often shalt thou forgiue.

The offering vp of sacrifices in the olde lawe was a speciall parte of that worship the people were wont to performe vnto Almightie God

God as an acceptable ſer-vice vnto him. But the pro-phete Eſai telles them, *Eſa.* 1. *11.* all their offerings were vtterly diſpleaſing vnto him, for why? they were all ſet on crueltie, and reuenge, their hands were ful of blood and therefore God woulde accept of no ſacrifice at their handes. Our oblations that are done in loue with God, and man: theſe aſcend like the ſmoke of Abels ſacrifice, and are wel pleaſing vnto the moſt higheſt.

But howe ſhoulde fleſhe and bloode forgiue, where wrong and iniurie hath been offered? that which Adam cannot beare, Chriſt can, that which to nature is ſo much againſt nature, and therefore difficulty, is to grace nothing ſo, that which heathen men will

will so hardly brooke, is to Christians who haue, or should haue a further perfection, more facile and easie. Wherefore our Sauiour tels his disciples of somewhat more than loning them, who loue first, *Ego dico, & vobis diligite inimicos*, I say vnto you loue your enemies, do good vnto them that hurt you, pray for them that persecute you, we forgiue, we loue our very enemies for his sake who hath done farre more for vs. What greater loue (saith Saint *Iohn*) then for one to giue his life for his friende? yet greater was Christes loue who gaue his life for vs that were his enemies, we haue some reason to helpe the distressed, to relieue the poore & needie, for the verie beholding of their

necessitie

neceſſitie doeth often moue compaſſion: but to loue our enemies wee haue no reaſon in the world, but onely for his ſake who hath commanded all thoſe who profeſſe his name, and expect his kingdome ſaying, *Diligite inimicos*, loue your enemies. We forgiue, and why? Chriſt hath forgiuen vs, wee ſhewe mercie, and why? Chriſt Ieſus hath ſhewed mercy vnto vs. *Quid contra nos proximus*, ſaith an ancient father, ſhall wee ſee what our neighbour hath done againſt vs, and ſhal we not ſee what Chriſt hath done for vs? God forbid? All that we do, or can forgiue are pence only, Chriſt he forgiues tallentes, wee ſome few, hee ten thouſand; wee ſhew loue, but Chriſt ſhewed loue in deed, loue without

out example. Were we as readie to remember benefites as wee are iniuries, wee would bee more charitable then we o'ten are.

But being readie to reuenge, doe wee know how soone wee may stande in need of God our selues? no verily? and therefore we had need to shewe compassion to others.

When as now Iacob their father was dead, Iosephs brethren thought Ioseph would reuenge all the wrong they before vniustly offered their brother they were deceyued, Ioseph telles them he meant nothing lesse. Am not I (saith he) vnder God? as if hee shoulde haue sayde my selfe am reedie to aske forgiuenesse of God and should I not from my heart forgiue

forgiue you my brethren? I doe, I doe. Wherefore one ſaith, *Qualem erga te Deum habere vis, talem te erga proximum oſtendas*, as thou wouldeſt haue God bee vnto thee, ſo bee thou to thy neighbour that hath offended thee.

To moue Chriſtians to this loue, Chriſt our Sauiour goeth further and ſayeth: forgiue, that you may bee children of your father, which is in heauen, for he cauſeth the Sunne to ariſe on the iuſt, and on the vniuſt. It was a token that Dauid was of the ſtocke of Ieſſe when hee would not onely not hurt King Saule his enemie when hee was aliue, but woulde euen ſhewe mercie vnto his offspring

offspring when he was dead: they giue testimonie that they are his followers who prayed for his enemies (father forgiue them) who shew themselues ready to remit, and can finde in their hearts to forgiue offences offered. S. *Ambrose* told a great Emperor of the world how Christians did auenge themselues: our weapons (saith he) are our prayers & our teares: we weep for our persecutors, wee pray for them.

Neither shal our forgiuing go away emptie for this actiue mercy shewed vnto men, shall be rewarded with passiue mercy by him, who hath said: Blessed are the merciful for they shall obtaine mercy. Hence it commeth to passe, that our enemies may doe

vs

vs as much good as the best friends we haue in the world: whereas in forgiuing them wee receiue forgiuenesse of God: but for one drop of water giuen, wee receiue by a gainefull interest a whole ocean sea, for our two mytes, the whole treasure of the temple. We giue and forgiue some small benefites, trespasses, but with God there is no depth of his bountie, no number of his mercies.

If at any time we are iustly moued (as we often are) to vse that *Quid rependam*, as of the Prophet, *Psal.* 116. 11. what shall wee doe vnto the Lord for all the benefites hee hath done vnto vs? then most especially approaching to these holy misterie: which the old Christians in the Primitiue Church well remembring

bring, gaue euident testimonie at this solemne occasion by their liberalitie to the poore, their visiting the sicke, and other like works of mercie.

And besides their charitable reliefe of the needie; it is wonderfull to consider, and it may do a good mans hart good to call to mind the vniforme peace, and peaceable vnion, they retained amongst themselues all assembled in one communion of Saints, to worship him in earth, with whom they hoped shortlie to reioyce in heauen. They forgat not that charge left by Christ at his departure from the worlde: by this shall men know that you are my Disciples that you loue one another, nor that louing entreatie of Abraham

ham had with Lot, *Gen.* 13 11. Let there bee no ſtrife betweene thee and me, betweene thy heardmen and my heardmen, for we are brethren.

Bee of one mind ſaith the Apoſtle, *2. Corinth.* 13. liue in peace, and the God of loue and peace ſhall be with you: and to the Epheſians he ſaith, let all bitterneſſe, and anger, and wrath, bee put away from you, with all malicioufneſſe bee courteous one to another, forgiuing one another, euen as God for Chriſtes ſake forgaue you. There is but one bodie, one ſpirit, on faith, one baptiſme, one God which is aboue all, through all, and in vs all.

In this miſterie as the faithfull find, wrought tranquilli-

tie of conſcience within: So alſo finde that the ſpreading of charitie towardes men abroade, which charitie thinketh no euill, beleeueth all thinges, hopeth all thinges, endureth all things.

When as Chriſt our Sauiour was now to celebrate his laſt ſupper, he waſheth himſelfe his diſciples feet, wypeth them with a towell, giueth a precedent of humility, & loue admitteth *Iudas* that bare an euill mind towardes him to his owne diſh, giueth him a ſoppe, ſpeakes mildly vnto him, which all were tokens of loue: ſhould we not take example by our Lorde and maſter? When may we more fitly vſe that hymne of the Angels reſpecting the common cauſe of ioy: wee haue Glorie be to God on high, in earth

earth peace, towardes men good will: and not good will in ſhewe, but euen in ſinglenes of heart. Wherefore to conclude with that of the Apoſtle, *Philip.* 3. 1. If there bee any conſolation in Chriſt, any comfort of loue, any fellowſhip of the ſpirite, be we of one accord, let the ſame mind be in vs that was in Chriſt, who humbled himſelfe: wherefore God hath highly exalted him, and giuen him a name aboue all names, that at the name of Ieſus euery knee ſhold bow, *Philip.* 2. 10.

A Prayer before the holy Communion.

O Lorde Ieſus Chriſt which art the onelie Sonne of God the moſt high king of kinges, Lorde of Lords, the image of the Father, the brightneſſe of eternall light, whom the Angels do only deſire to behold, who after all thy ſuffering, praying for thine enemies, now ſitteſt at the throne of glorie, who am I that doe preſume not onely to beholde thee my God, but alſo to take and receiue thy bodie into the lodging of my bodie, and houſe of my ſoule, contaminated

taminated sinner. O misetable that I am, and most vnhappie of all men which doe this so exceeding great iniurie to thee my God and Sauiour? for when a thousand yeares of teares are not sufficient to receiue at the least but once worthily this reuerent and most precious Sacrament, so high and diuine a misterie, I wretched and vnworthy creature dayly offending and adding sinne vnto sinne, vnprepared, and of a heart lesse contrite and purged, doe notwithstanding take vppon me often to receiue it. But for because thy mercy is greater by infinite then my miserie, neyther hath it beene heard from the beginning of the world that thou hast euer despysed the prayers

of the humble, which ſaueſt them that truſt in thee, and which haſt ſhed thy precious bloud for our ſaluation, and the ſaluation of the world, & for an euerlaſting pledge of thy loue towardes vs haſt ordained this Sacrament, truſting in this thy vnſpeakable loue, I moſt humblie thinke of comming to thy table, of putting out from the houſe of my ſoule, the ſower leauen of hatred and euill will towards all, that I may keep this holy paſſeouer with the ſweet bread of ſinceritie and loue.

Graunt me thy grace, that this holy miſterie may turne and become effectuall to the life and ſaluation of bodie and ſoule, that I may firmely abide in thee, which intend to receiue thee into me.

mee.

Let my mind bee confirmed amongst so great miseries with thy comfortable presence, that it may vnderstand thou art present with her, and reioyce perfectly before thee, the fire which alwayes burneth, the brightnesse which alwayes shineth, sweet Iesu, good Iesu, the bread of life which refreshest vs euer, and yet neuer decayest, which art alwayes eaten, and remaynest alwayes whole, inflame and sanctifie thy vessell, purge it from malice, fill it with thy grace, and being filled, preserue it euermore in thy holy loue, which liuest, and rugnest one God worlde without ende. Amen.

Of the deuout man, to whom Christ in his last supper, sheweth fauour.

IMagine thou hadst beene at Ierusalem when this noble Sacrament was instituted by Christ, that thou hadst beene inuited by some of the Apostles to be present, consider with what ioy thy soule had reioyced at this message, and how hastily all businesses laide aside thou wouldest haue runne thither.

Imagine, that as soone as thou hadst come to the supper the Lorde had washed thy feet, and said with teares falling on them, I do this to wash away many sins committed against thy Creator, by

by walking through vngodly waues, I waſh thee alſo for the labours which thou ſhalt ſuffer for mee in a ſpirituall life.

3 Laſtly, imagine how he biddeth thee ſit downe at the table, caſting his meeke rolling eyes vppon thee ſaying, *De ſiderio deſideraui*, with a a deſire haue I deſired to eate this paſſeouer with you. I haue preuented thee with great benefites, and will hereafter enrich thee with greater, onely continue in the loue of mee. Conſider what modeſtie thou wouldſt haue vſed at that holy table. with what attention thou wouldeſt haue receiued the wordes of Ieſus.

The fruit of this Meditation.

THe fruit is to giue the Lord hearti thanks for this inestimable benefite now readie to bee receiued, to beseech him that hee would not suffer thee to die vngratefull, to call to minde that Christ kept the best wine vntill the last, least this holy repast as sweet remembrance of his loue at parting: that this loue of his was a motion naturall, which motion (say the Philosophers) is most forceably towards the end.

The Soloquie.

O My soule how lovingly doeth the Lord knock at thy dore with a desire of entering in, and resting with thee: arise O my soule, and Christ shall giue thee light, not onely the shepheardes of Bethleem had cause of ioy who found as it was told thē, but thou hast cause of ioy too, who shalt find the ioy of Israel, no maruell though Martha and Mary went forth to meet the Lord, knowing how he would fil their minds with celestiall consolation, go forth O my soule to meet him that commeth vnto thee who is the stay, yea the whole stay of all thy being. The water that is seperated from

the fountaine vaniſheth, the bough that is cut from the tree withereth, the body from which the ſoule is gone dieth, depart not therfore O my ſoule from the ſoule of thy ſoule, but embrace with all gladnes. Lord as there is no doubt but that ſuch was the exceſſe of thy loue & fauour, whereat euen the Angels were amaſed: ſo is it ſure that I was moſt bound not onely to runne the way of all thy commandements, but alſo to ſpend my life for the loue of thee, Thou haſt beſtowed on me this ſo excellent a gift more noble then humane vnderſtanding is able to conceiue, from whence ſpringeth an obligatiō which doeth binde mee vnto thee. Who doth not ſee that I ſhal be moſt vnthankfull if I ac-

knowledge

knowledge not thy singular loue, O my hart open thee & shew with what bond of re-louing Iesus, louing thee thou art bound.

When you are about to communicate, and are now receiuing the most holy Eucharist meditate vpon these sayings of holy scripture.

1 ECce *sponsus venit*: Behold the bridegroom cõmeth, go forth to meete him. *Mat.25.6.*

2 *Ecce ancilla Domini*: beholde the handmaid of the Lord, bee it vnto me according to thy word, *Luc.1.38.*

3 *Dic Verbum & viuet anima*: I am vnworthy &c. do but say the worde and my soule shall liue. *Mat.8.29.*

4 Lift vp your heads O ye gates, & be ye lift vp ye euerlasting dores, & ỹ k. of glory shall come in. *Psal.24.7.*

5 Taste

5 Taſte and ſee how gracious the Lord is, Bleſſed is the man that putteth his truſt in him, *Pſal.* 34. 8. ſaying:

O good Ieſu ioyne me inwardly vnto thee, to the glory of thy name, and the ſaluation of my ſoule.

In the time of communicating ſay.

Moſt louing and ſweet Ieſus, the loue, and ſweetnes of my heart, the life of my ſoule, my meliſſuous and euerlaſting good, haue mercy vpon me, bee with mee O Lord now and for euer.

Immediatly after ſay the 103. Pſalme. Praiſe the Lord O my ſoule, and all that is within mee prayſe his holy name

name, prayse the Lord O my soule, and forget not all his benefits, which forgiueth all thy sinnes, and healeth all thy infirmities which saueth thy life from destruction, and crowneth thee with mercy and louing kindnesse, which satisfieth thy mouth with good things, making thee young and lustie as an Eagle. Wherein wee acknowledge these sixe benefites: first, the forgiuenesse of our sinnes: secondly, the healing of our infirmities: thirdly, our protection from euill: fourthly, our adorning by grace: fiftly, the receiuing of foode temporall: sixtly, the effect of that foode which is spirituall.

Of

Of the reuerence and deuotion giuen by the auncient Fathers, to this most holy Sacrament.

WIth what charitie of body and puritie of mind, ought *I* to receiue that mysterie, where thou O Lord art the feeder, and the foode, the giuer, and the gift. *Ambrosius, in oratione ant. sac. cen.*

Saint *Ierome* a little before his departure, being about to receiue, humbly kneeling, did communicate with many teares. *Euseb. in vita S. Hieronimi.*

It is written of *Constantine*, no lesse godly then mightie, an Emperour, that with

with great reuerence and deuotion, before any attempt againſt his enemie, his wont was to receiue the holy Euchariſt. *Euſeb. in Vita Conſtantin.*

By the force of this Sacrament, the force of the diuell is rebated. *Ignatius ad Epheſ.*

Saint *Cyprian* calleth this bleſſed Sacrament, a ioyfull ſolemnitie. *Cypria. de cana. Dom.*

Of the olde Chriſtians it was called ἀγάπη, an aſſembly of loue, Charitie it ſelfe.

A prayer of thankſgiuing, after the receiuing of the moſt holy Communion.

I Giue thee thankes O moſt louing Ieſus Chriſt, who

who hast vouchsafed to admit me a sinfull creature, to the magnificent and quickning feast of thy sacred table.

Thou wouldst that I should bee as the Arke of Couenant, where thou thy selfe vouchsafest to abide. Thou wouldest that in this Arke Manna should bee kept, wherewith thou didst feede thy people vntill they entred into the Land of Promise. Cause I beseech thee, that this Manna nowe receiued, whereof that was but a figure, may bee preserued in my Soule, that I may feele the effectual fruit of thy passion, for the remission of my sinnes, the merit of righteousnes, and reward of euerlasting glorie. Cause also, that like as in the Arke the Tables

Tables of the Lawe were kept, so a desire of fulfilling thy will, may bee contained in my Soule. Graunt that I may honour, loue, and obey thee: that I be seperated from thy loue, by no allurement whatsoeuer of my ghostly enemie. Tarrie with mee O blessed Iesu, vntill the euening of my age, and when the night of death approacheth, I will not let thee goe till thou hast blessed mee, and yeelded to this petition of my sobbing soule. O Lord fulfill her desire, neuer depart from her.

What blessing shal I giue vnto thee, O my deere Sauiour? where shall I beginne to expresse by loue and duetie towardes thee, which hast sayd, Behold I am with you euen vnto the end. My soule desi-

desireth to be satisfied in the beholding of thy countenance, euen as the Hart longeth for the fountains of water. Turne thee O my soule into thy rest, for the Lorde hath done well for thee, hee hath shewed thee maruailous great kindnes in the land of the liuing. For this cause also shall my flesh rest in hope. Blesse thou the Lord O my Soule.

Another forme of thanksgiuing.

O Mnipotent & most louing father, I cannot giue thee thāks worthy inogh, according to the

the desire of my minde, for the treasure of this heauenly foode, which thou hast now giuen mee in this heauenlie mysterie ineffable, that is to say, the true bread of heaue, that euerlasting meat that abideth for euer, thy blessed Sonne our Lord and Sauior Christ Iesus, in whom I haue obtained, by the gift of this holy Communion, a pledge of an inheritance to come. Grant, O Lord, that I may daily profit in vertue & godlines, that this sacred vnion with Christ, may bee of such force in me, that reiecting al euill waies, I may goe forward in pietie towards God, instruction towards my selfe, charitie towards my neighbour, to thy good pleasure, through the same our Lord & sauior Iesus Christ, Amen.

*The

The Soliloquie.

Wake O my soule, and behold the new Sauor wherewith louing [illegible] prosecute thee. Thou hast good cause to reioyce that the Lord of Maiestie vouchsafeth to come vnto thee, to comfort thee. Continue onely a good will for all this bountie. Bee not as the nine vnthankfull Leapers, who forgat their curing. Cast all thy care vpon him, who careth for thee, cease not to magnifie him O my soule, for he that is mighty hath magnified thee, and done great things for thee.

Thou

Thou knowest how the Son of God loued thee, when departing out of this world vnto the Father, hee left so comfortable a remembrance and seale of all his mercyes. O loue without measure, returne O my soule vnto thy rest, for the Lord hath blessed thee. Returne vnto thy gracious Sauiour, of whome thou mayst say, Here will I rest, here will I dwell forever.

Can it bee O Lord, that thou wouldest follow man with such loue, as to vnite thy selfe vnto him? Reioyce O yee sonnes of *Adam*, for no longer shall that of the Prophet be applyed against you. My teares haue beene my meate day and night, whilst they yet daily sayd, where is nowe thy God?

Teares

Teares are now no longer your meare, but the gladsome foode of Angels, your God is with you euen vnto the end. The poore do eate and are satisfied. O Lord graunt mee the grace of Deuotion and thankfulnes, that I may aske it instantly, expect it patiently, receiue it gratefully, conserue it humbly, vse it diligently, to the glorie and honor of thy holy and blessed name Amen.

I desire to offer my selfe, my soule and body, a sacrifice vnto thee, nay, I offer vp all my sinnes, both originall and actuall, vpon the acceptable Altar of thy mercy, consume them with the sacred fire of thy loue, and let this offering as Abels offering, be well pleasing in thy sight, but to returne vnto this

this heauenly foode now of fered. Ah hard and peruerſe hart of mine, how canſt thou continue earthly, when as thou art fed with the bread of heauen? When at length wilt thou become heauenlie? Howe is it that thou doſt remaine ſenſuall and alienated from the ſpirit, which art ſpi ntually conſerued? Is it becauſe thou doſt conſiſt of earth? O Ieſus remember here what thou haſt elſe wher ſayd, I come to ſend a fire, and what is my deſire, but that it bee kindled: Let it be kindled in mee, that I may be carried vpward, and ſeek the things where Chriſt ſitteth at the right hand of God, that though my body conuerſe here in earth, my affections may bee in heauen, that from henceforth not

ſo

so much I liue, as thy grace may bee sayde to liue in mee.

The eleuenth generall Meditation to bee vsed after the receiuing of the blessed Sacrament.

COnsider with what labours & teares *Adam*, after hee was cast out of Paradise, did gate the bread of carefulnesse, all the dayes of his life. But now man receiued into the state of grace, is come to feede on the bread of life it selfe.

2 Consider that as the Israelites when they had eaten the Pascall Lambe, were deliue-

deliuered frō *Pharaoes* bondage, made no ſtay in the darknes of Egipt, but ſet forward forthwith towardes the Land of Promiſe. So after this our Paſſeouer, wherein a mighty deliuetance from the hands of our ſpirituall Pharao is ſignified, were to depart from the works of darknes, to go forward without delay fō grace to grace, frō vertue to vertue, vntill we come to our heauenly Canaan.

3 Conſider how the wiſemen, when they had ſeene Chriſt at Bethlem, and there done their humble reuerēce, *Math.* 2. 12. they returned not by ambitious and cruell *Herod*, nor by troubleſome Ieruſalem but *Per aliam ſtam*, another waye. So wee hauing viſited Chriſt at our Bethlem, which

 ſigni-

signifieth the house of bread, and there offered our Soules and bodyes a sacrifice vnto him, should returne towards our owne countrey, which is aboue, not by the ambitious and troublesome desires of this world. but passe along peaceably anew, another way.

4 Cõsider how iust Noah was an hundred yeeres together, labouring to frame and build an Arke to saue him from the floud, and should we not indeuor for the time to come, to spende it wholy in framing a good conscience before God and man, which shall one day saue vs from a floud of miseries?

5 Consider that a Publicane, *Luc.19.3.* who before did exact by extremity from others, but hauing receiued

Christ

Christ into his house, became beneficiall vnto the poore, & was ready to make restitution for all the wrong hee had offered.

6 Consider the admonition and absolution ỹ Christ gaue vnto him that was lately cured, *Ioh. 5. 14.* Beholde thou art made whole, sin no more

7 Consider how God doth complain by his Prophets against the ingratitude of his people, and how hee accepteth those who are thankfull vnto him.

8 Cõsider how to make an Apostatie frõ this calling of grace, were great indignitie offered vnto God, and hurt our selues.

The fruit of this Meditation.

The fruit hereof, is first to acknowledge all thãkfulnes,

secondly to apply our selues wholy for the time to come to serue God in holines and righteousnes all the dayes of our life, that we may proceede from grace to grace, vntill we come to the state of glory.

The Soloquie.

REmember O my Soule, that thou hast beene fed with the foode of Angels, and therefore shouldest not nowe turne to feede on the huskes of sensuall affections. Thou knowest that wise king *Salomon*, 1. *kin.* 7. 8 would not that his own wife, who was *Pharoes* daughter, should dwell in the house where

where the Arke of God was, for he counted it wickednes, that a woman descending from the stocke of the Gentiles, enemies vnto God and his people, should inhabite so holy a place. How great wickednesse then should it be, to receiue sinne, where God himselfe, the Lord of the Arke, is conuersant? Whē the God of all power & maiestie, hath made thee his handmaid, is it not a signe of singular loue & fauor? oughtest thou not to render him againe all seruice and duty? The Patriarke Iacob was cō tent to serue 7. yeeres, & after that 7. more, & al for Rachell, which time notwithstā ding seemed short vnto Iacob himselfe, for the loue he bare to Rachel. Much shorter shuld the time seem to thee,

whereiu thou ſerueſt this Lord, all labours may be accounted light for his loue, who is more to bee beloued then any earthly creature, by infinite degrees. Thou ſhouldeſt be happie O my Soule, if thou kneweſt what dignitie it is to ſerue ſo high a Lord. Call to minde how thou haſt ſerued in times paſt this vaine world, whereby thou haſt beene ſubiect to many perturbations, howe many bitter croſſes haſt thou ſuſtained in this ſeruice, now by the helpe of thy heauenly Lord, whome thou haſt this day receiued, thou art able to tread vnder foote all the allurements of thy ghoſtly enemies, and become miſtris of thy owne paſsions. Conſider that now to ſerue God, is to beare rule. Thinke thou

art

art no longer thy owne, but Gods, to whome thou hast consecrated thy self. His will, not thine, ought euer to bee fulfilled, that in all thinges thou yeelde humble obedience. And replie with the Apostle, *Quid vis me facere, Act. 9. 6* Lord what wilt thou that I doe.

Considerations to bee remembred of the deuout Christian after his receiuing the holy Sacrament.

THat thou be no lesse carefull now after this heauenly repaste, in the exercises of deuotion, then he was before in preparing himselfe.

2 That hee vſe much ſilence, and ſome ſolitarineſſe, the ſame day that hee be priuate *ſibi & Deo*, to himſelfe and God.

3 That he retire himſelfe from worldly affayres.

4 That he often determine of his future conuerſation, to bee religious and fearing God.

5 That hee reſolue with the Prophet, *Pſa* 39. 1. *Dixi cuſtodiam vias meas* I ſayd I will take heede vnto my wayes.

6 That hee reſigne himſelfe wholly to Gods pleaſure.

The

The chiefest Figures of the most holy Sacrament.

THe first Figure of his reuerent Sacrament, is mentioned in *Genesis* cap. 14. 18. when *Abraham* obtained a noble victory against those Kings there spoken of, *Abraham* returning from the victorie (sayth the Scripture) *Melchisedech* the King of Salem, for that hee was a King of the most high God, offered bread and wine, and blessed *Abraham*. But that *Melchisedech* was a Figure of Christ, Saint *Paule* to the Heb. proueth, chap. 7. And that the bread and

wine offered of him, were a figure of the body & bloud of Christ, which (hee being a King and priest after the order of *Melchisedech*, *Psa.* 109) offered to the most high God, and afterward left to vs his body spiritually, vnder the shew of bread, and his bloud vnder the forme of wine, the holy fathers with one consent doe teach. But of this Figure wee learne, as in the most holy Sacrament, wee fruitfully receiue Christ, and obtaine a blessing of him, so it is necessarie that first wee prepare a fight against the vnruly motions of our minde, and put away our sinnes by the workes of contrition and confession, as that valiant *Abraham* cast out the King his enemies.

2 A figure of this most royall

royall Sacrament was the ſhew bread, which was kept on the table of propoſitiō in the ſight of God, *Exo.25. Leuit.24.* none could eate of this bread, but thoſe which were cleane & ſanctified, and therfore it was caled the holy & ſanctified bread, 1. *Ki.21. Math.12.4.* By which is ſignified, that if wee be fed with the ſacred bread of the law of grace, prefigured by that bread, it is neceſſarie that wee bee chaſte, and that we haue a good conſcience.

3 A figure of this diuine Sacrament, was the cake baked vnder the aſhes, which the Angell brought to *Elias*, by vertue whereof he being ſtrengthened, as the holy Scripture in the *3. Kin. 10.* Cha. doth teſtifie, walked *40.* dayes & *40.* nights, euen to the

the mount of God, *Horeb*, where afterward hee saw the Lord. This figure doth signifie the power and effecacy, which the holy communion doth yeelde vs, to finish the troublesome peregrinatiō of this life, euen vntill we come to the heauenly hill, where we shall see God with incredible pleasure.

1 Now as common bread doth procure the preseruation of the life temporall, 2. doth augmēt & strengthē it. 3. although often eaten, yet it doth not breed lothsomnes, yea, rather it is an euill signe whē bread doth not relish to any one. 4. A feast without bread, although it abounde with most costly dishes, is vnperfect. So this heauēly meat vnder the forme of bread, 1. doth preserue a spirituall life,

2. By

2 By conferring grace, which is the life of the ſoule, it augmenteth the ſame, and maketh it ſtrong againſt the diuell. 3. This ſacred meat to men ſpiritually minded, neuer bringeth loathſomeneſſe but it pleaſeth not the ſicke, that is forbecauſe the natural man perceiueth not ỹ things which are of God, 1. Cor. 2. 4.

Let the Chriſtian man haue all the goods of this mortall life, if that bee wanting him which is contayned in the holy Sacrament he hath nothing, yea rather he may truly bee called miſerable. 5. Laſtly the bread before it cõmeth to his perfection it ſuffereth many things; for the graine of corne which is the matter thereof, is firſt ſowen & is couered in the earth, thẽ is cut, bound as a malefactor, impri-

impriſoned in the barne, is threſhed out, winowed, grou-ded in the Mill, is boulted, ſcorched with fire ſo that it may very well agee with this Sacrament, wherein the elementes are, not whole, but broken, powred out wherein alſo the paſſion of Chriſt our Lorde his ſuffering ſo great thinges for vs, is repreſented, before he become this diuine ſoode of our ſoules.

4 The Paſchall Lamb was a figure of this Sacrament, Exod. 12. 3. of which this was the ceremony. It muſt be a Lambe without blemiſh, of a yeare old, it muſt be eaten at Ieruſalem roſted, and in haſte with wild Lettice, and ſweet bread: thoſe who ſhold eate thereof muſt haue their ſhooes on their feete, by which

which ceremony God ſignified to the Iewes that they were ſtrangers. Saint Chryſoſtome in his 83. Homely vpon Mathew, applyeth in this manner that ceremonie vnto vs: If (ſaith hee) the Iewes about to go onely through Paleſtina, were fed with a Lambe after ſo curious an order, with what vigilancie ought we to be fed in this Sacrament, with the true immaculate Lambe, which haue our iourney to heauen? do eate theteof in his church, heat with charitie, going forward to our land of reſt, in 15. of Leuit. God ſaith, you ſhall eate of the old fruit, vntill the new come, ſo did his people of the old paſſeouer, the ſame day they were deliuered from Egypt had wee deliueraunce from a worſer ſeruitude

ſeruitude of the Paſcall lamb a bone muſt not bee broken; thoſe parts of this lambe are the faithfull, as if it were from God *ſacrificate filium*, ſacrifice my Sonne, *Sinite hos abire*, let theſe go. Iohn 18.

¶ A Figure of this, was Manna, giuen to the people of Iſrael in the deſert, Exo. 16. 15. Saint Paul ſaith that the redde Sea was a figure of Baptiſme, and Manna of this holy Sacrament, which Manna had theſe properties.

Firſt although ſome gathered much, and others leſſe yet there was one ſufficient meaſure for all, ſo in this Sacrament of the Lordes Supper there is no leſſe vertue in the leſt part thereof then in the whole.

2 Manna might be gathered any day except the Saboth

both, and when the ſunne arose it vaniſhed. So this venerable Sacrament ſerueth vs vntill the euerlaſting Saboth of the life to come, and when the Son of glorie ſhall appeare, it ſhall then ceaſe.

3 Manna did giue taſte of all kind according vnto the will of the eater. This Manna hath ſweetneſſe vnto the faith of the faithfull receyuers ſo and ſo diſpoſed.

4 Many of the Iewes were grieuouſly puniſhed, for that they contemned Manna, ſaying our ſoule loathed this light meate. Numb. 21. 5. So S. Paul ſheweth 1. Cor, 11. & 30. That in his time many were weake and ſick among thē, for that this moſt diuine Sacrament was diſpiſed and many vnworthily communicated.

6 The

6 The first Figure was the Arke, for like as the Arke saith, Th. Aquinas was made of Shitim wood, Exod. 25. 10. that is to say, of shining and pure cedar: so was this of the most pure bodie of the Sonne of God. Againe, the Arke was guilded within & without, which may resemble the wisdom & loue of Christ. Ther were 3. things in the ark of speciall note, The golden pot, the rod of Aaron, and the two tables of the law.

The golden pot contayning Manna may betoken the soule of Christ contayning the fulnesse of the diete: The rod of Aaron his priestly power, the two tables, that he was the eternal lawmaker.

But the holy scripture maketh mention of two things principally concerning the Arke

Arke which do maruellouſly appeare in this Sacrament.

The one, that by the beſite of the Arke the people were not onely preſerued. but much peſtered. The other, that God grieuouſly puniſhed thoſe who vnworthily entreated this Arke, or gaue not worthie reuerence vnto the ſame: we reade Samuel 1. & 4. when the people of Iſrael in one warre againſt the Philiſtines had loſt foure thouſand men, they procured that the Arke was brought into their tents, hoping that by the preſence thereof to obtaine the victorie. But the contrary happened, for the Arke of God was taken by the enemie, and 30000. men periſhed of the hoſt of Iſrael for their peruerſe life, and ſmall pietie.

The

The Philistines also which vnworthily handled the Ark setting it with their idolatrie so sharply were they punished, but chiefly the men of Ashdod, as that the holy scripture saith, 1. Sam. 5. The hand of God was greeuous vpon them.

7 A figure of this Sacrament was the meale of Helizeus, 1. King. 4. when the prophet commaunded that certaine hearbes should bee sodde for the children of the prophets, they tasting them found that they were so bitter, that they cryed to Helizeus, O man of God death is in the pot? Wherefore the holy prophet cast meale into the pot, wherewith he tooke away the bitternes: So Christ by meale or bread of the Sacrament taketh away the bitternesse

terneſſe of our afflictions, & cauſeth that they bring vs life and not death.

8 A figure of this moſt holy inſtitution was that great Paſſeouer which K. Hezechiah kept, 2. Chron. 30. 17. whē he prayed for the people that God would be mercifull vnto him, that prepared his hart to ſeeke the Lord God of his Fathers though hee were not cleanſed according to the purification of the ſanctuary, when he ſpake comfortably vnto the Leuits, & the whole multitude kept the feaſt with great ioy. Our Hezechiah hath not onely praied for the purifying of his people, but hath ſanctified them, ſpoken comfortably, kept a ioyfull paſſeouer, ſuch as neuer was in Iſrael.

Names

Names of excellencie attributed vnto the holy Sacrament, and gathered out of the writings of ancient Fathers.

O { Great, Inestimable, Diuine, Most noble } Sacrament.

O { Pure, Venerable, Eternall, Laudable } Misterie.

O misterie of { Pietie, Peace.

O { Holy of holies. Blessing. Hidden Manna.

A short Meditation vppon these names of excellencie.

WHat couldest thou do most merciful Lord for vs and our good that thou hast not done? Thou hast taken our fraile nature vpon thee, and giuen vs thy diuine, thou hast freely offered vnto vs the riches of thy mercie, the treasures of thy grace, the abundance of thy loue, by this great inestimable, and most diuine Sacrament, by this blessed, pure, and venerable misterie, the mistery of peace and pietie, the holy of holies, the hidden Manna, whereby it is euident, with what flames

flames of loue thou didſt burne, whoſe delight is to ſhew mercy: And becauſe the fire of this loue could no longer be hid, it muſt needs breake out by this holy miſterie left vnto vs, For which O Lord wee giue vnto thee honour, prayſe, power, and dominion, now and for euermore, Amen.

Certain ſhort meditations vpon the paſſion to be vſed before and after the receiuing of the holy Communion.

O Good and gracious Ieſu, thou didſt eate the Paſcall Lambe in Ieruſalem, with thy deare beloued diſciples, and ariſing from ſupper didſt gird thy ſelfe about with

with a towell, and powredst water into a baſon, and kneeling vpon thy knees, thou meekely didſt waſh the feete of thy diſciples, and wipedſt them with a towell.

O moſt good & gracious Ieſu, thou before thou ſhouldeſt ſuffer, didſt bequeath a moſt excellent good thing vnto thy children, leauing for vs thy moſt ſacred bodie to be our meate, and thy moſt precious bloode to bee our drinke, there can no wit nor vnderſtanding penetrate and throughly ſee the bottomles depth of thy charitie.

O moſt good and gracious Ieſu, thou comming to the garden of Oliuet, beganneſt to feare, and to bee heauie, whereupon ỹ ſaidſt to thy diſciples: My ſoule is ſorrowfull vnto death. And then diuided

and ſundred from thē, thou ſetſt thy ſelfe vpon thy knees, and falling vpon the earth flat on thy face, thou prayedſt vnto thy Father, and fully and wholly reſignedſt and yeeldedſt thy ſelfe vnto him, ſaying, Father, thy will bee done, and at length through moſt painefull agonie, wherwith thou was grieuouſly opreſt & afflicted, thou ſweatteſt throughout all thy body a bloudy ſweate.

O good & gracious Ieſu, thou kindled & burning with an ineffable deſire to redeem me, wentſt to meete thine enimies, & ſufferedſt Iudas the traitor to kiſſe thee, thy ſelfe to be taken, & to bee bound with all confuſion & ſhame, & moſt vnworthily to be led vnto Annas, where thou ſufferedſt moſt meekly to bee

ſtriken

ſtriken on thy moſt innocent face.

O good & gracious Ieſu, thou being faſt bound like a notorious malefactor, waſt led vnto the houſe of Cayphas the high Prieſt, wher the Iewes moſt vniuſtly accuſed thee, moſt ſpitefully ſtruck & buffetted thee, ſcornefully waſt thou mocked, & blindfolded, being bidden to propheſie who ſtrucke thee, doing to thee innumerable injuries all the night.

O good & gracious Ieſu. thou in the morning waſt broght before Pilate, & with moſt ſweet & pleſant coſitenãce caſting thine eies down, ſtoodeſt before him in the Iudgemẽt hall, & when thou waſt moſt faſly accuſed of ỹ Iews, & many a rebuke & reproach was giuen thee, thou meekly heldſt thy peace, and

madeſt no anſwere.

O good and gracious Ieſu thou waſt ſent from Pilate to Herode: this Herode of a very curious and vaine mind coueting to ſee ſome miracle at thy hand, asked & demanded many things of thee: the Iewes cried out againſt thee, but thou amongſt all theſe moſt wiſely heldſt thy peace: For this cauſe Herod and all his deſpiſed thee: O how vnmeaſurable was this humility and obedience: at the will & pleaſure of thine enemies thou wentſt forth, thou returneſt again, ſuffering thē to do to thee what they would.

O good and gracious Ieſu thou in the iudgement hall ſtripped naked, and without all compaſſion being bound faſt to a pillar, waſt moſt cruelly ſcourged, there was thy virginall

virginall and tender fleſh cut with whips, and torne with ſtripes, altogether mangled, and deformed, with blacke & blew, and many a wound, ſo that the ſtreames of thy moſt precious blood ranne downe on euery ſide vpon the earth.

O good and gracious Ieſu after that ſore and ſharpe ſcourging of thine, to put thee to more ſhame thou waſte clothed with a purple red garment, vile and torne: They alſo making a crowne of thornes painefully preſſed the ſame vpon thy moſt holy heade: and while the ſharpe thornes pricked grieuouſly, & wounded ſore thine head, thy moſt pure blood ranne down aboundantly euer all, thy louely face & neck, then they putting a reed into thy right hand, and kneeling

downe before thee, in ſcorne ſaluted thee ſaying, All haile King of the Iewes.

O good and gracious Ieſu, thou waſt brought forth by Pilate vnto the furious Iews, to bee gazed & looked vpon, wearing thy crown of thornes & purple garment, but they cryed out with more cruelnes to haue thee crucified.

O good & gracious Ieſu, thou waſt deliuered vp vnto the will & pleaſure of the Iewes, which by and by led thee to bee crucified, laying thy heauie croſſe vpon thy ſore and bloudy ſhoulders: thus didſt thou beare moſt meekly thine owne croſſe, whoſe great weight pained thee ful ſore, & cõming vnto the place of thy ſuffering, all weary and breathleſſe wyth paine, for my ſake thou didſt not

not refuſe to taſte wine mingled with gall and mirrhe, which was there giuen vnto thee. O good & gracious Ieſu whē thou waſt ſtripped naked thē were thy ſore woūds by the violent plucking of thy clothes renewed, O what a bitter and cruel paine didſt thou ſuffer when thy tender hands & vndefiled feet were with blunt and rough nayles faſt nailed to the croſſe, and when the ioyntes of thy lims were looſed, oh with what loue and ſweetnes of charity didſt thou offer thy hands & feet to bee bored through? Then out of the woundes of thy hands & feet as it had bin out of the wels of thy precious blood plentifully guſhed out. O good & gracious Ieſu, thou hanging vpō ẏ croſſe betweene two theeues, waſt aſſailed with blaſphemies, but

thou praiedſt vnto thy father the while, ſaying: Father forgiue it them, they wot not what they doe. Then didſt thou promiſe Paradiſe vnto the thiefe: then gaueſt thou thy deare beloued Mother (who pearced with the ſword of ſorrow ſtoode by the croſſe) vnto thy diſciple Iohn: and after thou haddeſt ſuffred three long houres intollerable paines, and thirſted very vehemently, they gaue thee eyſell to drinke, which when thou hadſt taſted bowing downe thy venerable head thou yeeldedſt vp thy ſpirit

O good and gracious Ieſu, O good ſhepheard thus thou beſtowedſt thy ſelfe for thy ſheepe: the right ſide of thy bodie was opened with a ſpeare, out of which flowed both

both water and blood, for vs thou wouldeſt that thy louing and tender heart ſhould be wounded, for my ſake afterward thy immaculate bodie was taken downe from the croſſe, Ioſeph & Nichodemus wound it vp in ſindon or cleane linnen, laide it in a ſepulcher. My dear beloued, yea the deare beloued of all my deſires, thou didſt vouchſafe thus to die & bee buried for my ſake, which liueſt and raigneſt bleſſed, & glorious, for euer and euer, worlde without end, Amen.

A *Prayer.*

O Sonne of the liuing God, moſt higheſt God, which for thy exceeding great charitie that thou didſt beare towards me haſt vouchſafed to bee made man, thou wouldſt for my

ſake be borne in a ſtable, and laid in a manger, to be fedde with the little milke of the maiden thy mother, to ſuffer needines and pouertie, to be ſore troubled three & thirtie yeares with manifold labors and careful paines, thou woldeſt for very inward paine & agonie bee all in a bloodie ſweat, and to be apprehended and taken, ſhamefully bee bound, vnworthily to bee condemned, vniuſtly to bee ſtricken with buffettes and blows, to be cloathed in purple by way of mockage, thou wouldeſt bee beaten & torne moſt cruelly with ſtripes, crowned with thornes, ouerladen with a painfull & heauy croſſe, be nailed & faſtened to the ſame croſſe: Thou the clother and garniſher of the ſtars hangeſt all naked, deſpiſed,

sed, woũded. And with innumerable sorrowes afflicted vpon the crosse for my sake: Thou sheddest for mee thy most pure & precious blood; all this thou didst for mee. I embrace in the armes of my soule thy venerable passion, I forsake and renounce all sensuall pleasure, I resigne all, put me wholly into thy hand and pleasure: thine onely wil, thine only wil be done in me.

O most sweet and merciful Iesu, mortifie whatsoeuer liueth sensually in me, garnish and adorne me with thy merites and vertues, Oh prepare Lord a delectable and pleasant habitation for thy selfe in mee, renue my spirit, my soule and my bodie with thy excellent grace, knit mee vnto thee most neerly, change & transforme me